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GAZETTEER OF INDIA
RAJASTHAN
BUNDI

RAJASTHAN DISTRICT GAZETTEERS



सत्यमेव जयते

BUNDI

By

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PREFACE

Bundi is the third district gazetteer of the series being published by the Government of Rajasthan in collaboration with the Central Gazetteers Unit of the Ministry of Education. With the exception of Ajmer, all the districts of Rajasthan have been carved out of the erstwhile princely states grouped into agencies for administrative convenience. The old series of gazetteers written about 1905, were published agency-wise. It is obvious that though useful as a source material, these gazetteers have no relevance in the context of the present day boundaries of the administrative units in Rajasthan. The approach has also changed; the points of emphasis now are—the people and their urges, democratic institutions, planning and development rather than the kings and the nobles and their rights and prerogatives. Nevertheless, we have reproduced freely from the old gazetteer where no change in the text was required.

‘Bundi is famous for the paintings which have won world-wide acclaim for their clarity of colour semblance and theme. The tales of the valour and the chivalry of the Hada warriors are still remembered.’ However, economically Bundi is a very backward district. This imbalance is reflected throughout this volume.

As far as possible, we have adhered to the pattern laid down by the Central Gazetteers Unit. However, due to paucity of material, Chapter on Miscellaneous Occupations had to be combined with that of Economic Trends. The map of the district attached at the end of the volume, was supplied by the Survey of India, and the Climatological Summary incorporated in Chapter I was supplied by the Meteorological Department. The Research Officers associated with this work made useful contribution.

We are also grateful to Shri B. S. Mehta, Chief Secretary to Government of Rajasthan who took personal interest in the work of this Department and helped us out of many difficulties.

B. N. DHOUNDIYAL

GAZETTEER OF BUNDI DISTRICT

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CHAPTER I

GENERAL

INTRODUCTORY

Origin of Name

The district takes its name from a narrow valley called Bandu-Ka-Nal. Bunda was grand-father of the last Meena Chieftain, Jaita, from whom Rao Deva conquered this territory in 1342 A. D. He erected the city of Bundi in the centre of Bandu-Ka-Nal and renamed the country as 'Haravati' (abode of Haras). Later, Haras acquired more territory lying across Chambal in the present district of Kota. Though all the territory under Haras was now known as Haroti (or Haravati), their kings continued to be called Rao of Bundi. During Jehangir's reign Kota was made into a separate state. However, the region comprising of two separate Hara states of Bundi and Kota continued to be known as Haroti.

Location

The district is situated in the southeast of Rajasthan, between latitudes $24^{\circ} 59' 11''$ and $25^{\circ} 53' 11''$ north and longitudes $75^{\circ} 19' 30''$ and $76^{\circ} 19' 30''$ east. It has an area of 2,173 sq. miles according to the revenue records; and 2,158 sq. miles according to figures given by Surveyor General of India. Only three districts in Rajasthan are smaller. The length of the district from east to west is about 69 miles and it is about 65 miles from north to south. The headquarters are at Bundi town. Bundi is bounded on the north by Tonk district, on the west by Bhilwara and on the south-west by Chittorgarh district. The river Chambal forms the southern and eastern boundaries, separating the Bundi and Kota territories. The southern tehsil of Talera forms a wedge between Bhilwara and Kota and also touches Chittorgarh district.

At the time of the 1961 Census, the population of Bundi was 3,38,208, giving it 25th position among the districts of Rajasthan in this respect. Only Jaisalmer has a smaller population. The density of population was 60 per square kilometre as compared with 59 for Rajasthan as a whole.

Administrative Changes

All the territory of the former Bundi State was retained as one unit when the state joined the Rajasthan Union in 1948. However, at

the time of the formation of Greater Rajasthan in 1949, 30 villages were lost to Tonk while seven villages of Thikana Antarda were gained from Kota.

Administrative Units

There are two sub-divisions in the district, Bundi and Nainwa. Bundi sub-division has three tehsils—Bundi, Talera and Keshorai Patan and Nainwa two—Nainwa and Hindoli. The number of villages in and the area of these tehsils and their population (1961 Census figures) are as follows :—

Administrative Units	No. of villages	Area * (Sq. miles)	Population
Bundi District	723	2,173	3,38,208
<i>Bundi Sub-division</i>	429	1,282	2,07,094
Bundi tehsil	129	316	71,837
Talera tehsil	138	509	49,690
Keshorai Patan tehsil	162	457	85,567
<i>Nainwa Sub-division</i>	294	891	1,31,114
Nainwa tehsil	163	439	66,873
Hindoli tehsil	131	452	64,241

Towns

In the 1961 Census only the following towns are listed :—

Bundi : Headquarters of the district. Situated at 25° 27' north and 75° 39' east, about 100 miles south-east of Ajmer city. Population (1961) 26,476.

Nainwa : Headquarters of the sub-division and tehsil of the same name, situated at 25° 46' north and 75° 51' east, about 42 miles north-east of Bundi town. Population 6,862.

Keshorai Patan : Headquarters of the tehsil of the same name, situated at 25° 17' north and 75° 57' east, on the northern bank of the Chambal, about 12 miles below Kota town and 22 miles south-east of Bundi. Population 4,401.

Lakheri : Situated at 25° 39' north and 76° 19' east at a distance of 44 miles from Bundi. Population 13,724.

A detailed description of these towns will be found in the last chapter.

TOPOGRAPHY

Natural Divisions : The territory may be described as an irregular rhombus, traversed throughout its whole length from south-west to

north-east by a double line of hills, constituting the central Bundi range, which divides the country into two almost equal portions. For many miles the precipitous scarp on the southern face of this range forms an almost impassable barrier between the plain country on either side. There are four passes: namely, one at the town of Bundi, through which runs the road from Deoli to Kota; another a little farther to the east near Jainiwas, through which the direct road to Tonk passes; a third between Ramgarh and Khatgarh, where the Mez river has cut a channel for itself and the fourth near Lakheri in the north-east.

The plain on the leeward side of the hills is drier and the soil is for the most part hard and stony. The southern part, on the other hand, has considerable stretches of rich alluvial soil and in other parts a sandy loam which is capable of bearing rich crops. The climate here is wetter and the irrigation potential is great, as almost all the rivers of the district flow in this region, which is known as Bawan-Bayalisa.

Elevation: The central Bundi range slopes down on the north-west to the tehsils of Nainwa and Hindoli and on the south-east to the tehsils of Keshorai Patan, Talera and Bundi. The highest point in the district is Sathoor (six miles west of Bundi) which is 1,793 ft. above sea level. Other peaks are Bundi (1,626 ft.) and Lakheri (1,648 ft.).

Hill System: The western portion of Bundi is occupied by schists belonging to the Aravalli system, among which are a few outlying crops of quartzite belonging to the Delhi system. At the capital, sandstones of the Upper Vindhyan age are faulted down against the Aravallischists, and a few outlying crops of the same stone are found resting upon the schists on the northern side of the fault.

The central Bundi range enters the district from the south-west at the village of Khandiriya (Hindoli) and, after passing through Hindoli, Bundi, Nainwa and Keshorai Patan tehsils for a distance of about 60 miles, leaves the district near the village of Kanakpura in the north-east.

This range, consisting of a series of detached hills and ridges, varying from 300 to 1,700 ft. above sea level, is a distinguishing feature of the country. The slopes of the hills are moderate to steep, but at some places, for instance Khatkar, become precipitous near the top. The hills are covered with trees of the *dhokra*, *khair* and *babul* varieties and have a pleasing appearance during the rainy season.

RIVER SYSTEM AND WATER RESOURCES

Main Rivers

Chambal : Though it does not enter Bundi territory, the Chambal forms, for nearly the whole distance, the southern and the eastern boundaries of the district. It varies in width from 200 to 400 yards and in places, notably at Keshorai Patan, where it is crossed by a ferry, attains considerable depth. The principal tributary from the Bundi side is the Mez. Important villages on the banks of the Chambal in Bundi are Rampuria, Kana, Gudha, Patoliya, Keshorai Patan, Keshonagar, Chontra-ka-khera, Sonagar, Nimota, Khedli, Balitha, Ganganatha, Notoram Biraj, Pipalda Jagir, Rotheda, Ghata-ka-Barana, Ghuwata, Makhida, Baswada and Seanpur.

Mez : This rises in Bhilwara district at an elevation of about 1,700 ft. above sea level and flows almost due north for 13 miles till it enters this district near the village of Negarh. It then proceeds in a north-easterly direction till just beyond Dablana, where it inclines almost due east for about 16 miles and then turns abruptly southwards. It cuts its way through the central range to emerge near Khatgarh and then a long sweep to the east takes it on a course parallel to the hills till it falls into the Chambal in the north-east corner of the district near the village of Seanpur. Thus this river drains both the northern and southern portions of the district. Its main tributary in the former is the Bajan and in the latter, the Kural or Mangli. The Mez traverses a distance of nearly 35 miles in Hindoli tehsil and 50 miles in other tehsils. A dam has been constructed across the river at Gudha for irrigation purposes.

The following are the main tributaries of the Mez in the district : the Hunwalaya, Basoli-ki-Nadi, Dabushya, Bala Nadi, Nayagaon-ki-Khal, Borda-ki-Nadi, Udan, Suri-ka-Khal, Sawatgarh-ka-Khal and Soran-ka-Khal in Hindoli tehsil, the Machali, Trijuni and Majneri in Nainwa tehsil, the Chandrabhaga and Mangli in Bundi tehsil and an offshoot of the Mangli in Patan tehsil.

The following villages are situated on the banks of the Mez : Negarh, Bhawanipura, Nehri, Taloda, Jaipuria, Borkhera, Mangli Kalan, Mangli Khurd, Cheeta, Alod, Daharia, Dabeta, Mundgasa, Khatawada, Dablana, Suri, Fatehpura, Ramgarh, Khatkar, Keshav pura, Lohli, Bagli, Bhaskhera, Khediyaman, Pachipla, Thikariya, Dadwana, Dapta, Khoriyata, Bapdi, Badgaon, Khankhero, Shekwada and Shenpur.

In Talera tehsil there are four important streams :-

Mangli : This is the biggest tributary of the river Mez and forms the famous gorge of Bhimlet. It joins the Mez near Bhains

Khera. The following villages are situated on its banks : Gopur, Parana, Anopura, Mandawra, Bheem-ka-Khera, Maharampura, Rampuria, Sankerda, Khan-Khera, Kot-Khera, Abra, Raghunathpura, Karwala, Barani, Chhoreda, Balapura, Pipalda, Bhaton-ka-Khera and Khyawda.

Eais : This stream rises in Bahinsrorgarh Tehsil of Chittorgarh district and joins the Chambal at Dabi in the forest of Bagchach.

Talera : This is a tributary of the Ghora Pachhar, which it joins near Pipalda. Three small rivulets named Palka, Dhaneshwar and Dabi join it at the Barudha Dam. Villages situated on its banks are : Balapura, Gagos Jalkijhonpriyan, Motuka, Mandri, Khurad, Sandri, Agtasa, Talera, Nenda, Jalodi, Jaloda, Pipalda, Palkan and Dhaneshwar.

Ghora Pachhar : This rises in the lake of Bijolia and, flowing north-east into Talera tehsil, joins the river Mangli at Sangawada. There is a small dam over the river at Gardadha. The following villages are situated on its banks : Gardadha, Gawar, Haripura, Namana, Barudhan, Alkodiya, Lildarda, Jarkhoda, Pipalda, Biyasonka-Lileda, Bathwara and Anthra.

Lakes and Tanks

A description of two most important tanks is given below :

Phoolsagar : Situated about five miles north-west of Bundi town, this tank was constructed by a concubine of Rao Raja Bhoj Singh in early 17th century. A garden and waterfall were added about 70 years later.

Dugari Lake : Popularly known as Kanak Sagar, the lake has an area of about 3 square miles and its dam is said to have been built in 1580 at a cost of Rs. 2 lakhs. A picturesque palace, enclosed within meagre fortifications, stands on a prominent hill in the vicinity. It is the largest sheet of water in the district and lies to the north west of Dugari village, hence its name Dugari Lake.

Some other better known tanks are the Barudha dam and Namana in Talera tehsil, Hindoli and Neth in Hindoli tehsil, Ganga Sagar and Dadur in Nainwa tehsil, Jait Sagar in Bundi tehsil and Chancholia and Roteda in Keshorai Patan tehsil.

Underground Water Resources

The water table in the plains varies from 30 ft. to 90 ft., the level being higher near dams and tanks and the banks of rivers. The largest

number of wells is found in Hindoli tehsil and the smallest in the hilly tehsil of Talera. In the whole district there are about 17,800 wells or just over eight wells per square mile. Further details are given in chapter on Agriculture and Irrigation.

GEOLOGY AND MINERALS

Geology

The rocks of this district belong mainly to the Vindhyan and Aravalli formations. The junction of the Upper Vindhyan with the older rocks of the Aravallis reveals an extremely long fault or great throw, which has brought almost horizontal strata of the Vindhyan sandstone in contact with the highly folded and foliated schists of the Aravallis. The great fault is roughly parallel to the course of Chambal.

The Aravalli hills are the remnants of a great mountain range which millions of years ago rivalled the Himalayas. It is probable that they were the centre of a great ice cap during the carboniferous period and the mountain range that now remains is made up of rocks of extreme antiquity. Geologically the rocks belong to the metamorphic series of Archaean rocks and consist of gneiss, schists, quartzites and limestone with fragment bindings of marble and granite. The whole rock system has been greatly disturbed and is much fissured. The various strata are usually repeated several times in the section, the dip frequently being almost vertical.

The thickness of the Vindhyan limestone is about 300 ft. and is the most conspicuous part of the scarp. The Upper Bhander sandstone is conspicuous at one edge to the north-east of Lakheri. The sandstone forms a succession of gentle anticlines and syncline. The dip becomes more pronounced along the margins, forming a prominent dip slope.

An alluvial mantle is superimposed on the older rocks in the valleys of rivers. In the rest of the plain area, a thin soil cover has been formed through the weathering and consequent disintegration of the rock strata.

Mineral Wealth

As no systematic geological survey of the district has been undertaken so far, a full account of the mineral wealth cannot be given. The mining industry in the district employs 33 persons including 30 males and 3 females according to the census figures of 1951, out of which 12 persons (9 males and 3 females) are engaged in non-metallic

wing and 21 on stone quarries. But the mines report submitted by the Mining Engineer shows that 40 employees are engaged only on silica mines and hence this increase in number of labourers on mines is indicative of the fact that mines are more extensively worked now as compared to 1951.

A brief description of minerals found in the district is given below :—

1. Sand Stone

Coloured sand stone used for building purposes is found near Talera and Bundi in Dhaneshwara area. The sand is dug out here in form of *pattias* and slabs both. Some smaller sand stone quarries are also found in Talwas and Arnetha.

2. Lime Stone

The most important deposits are situated near Lakheri which are being exploited for the manufacture of Portland Cement by the Local cement factory. The chemical composition is of a fairly high standard.

3. Glass Sand

Silica (glass sand) as the name itself indicates is used in the manufacture of glass. A huge deposit of glass sand occurs at a distance of $\frac{1}{2}$ mile south of Barodia village in the district. The silica mines were managed by a private concern. The Bundi Silica Company, which has now ceased functioning. The glass sand was mostly exported to Ferozabad in U. P. and South India.

4. Ordinary Clay

Ordinary clay of inferior quality is found near Loharpura. The deposit is being used locally for whitewashing etc.

5. Iron Deposit

Iron deposit of inferior quality is found near Loharpura and Bherunpura in the district and seems to have been exported in former times. The iron ore is of poor quality and as such it is no more worked.

Minor copper deposits are known to exist in Talwas near Nainwa. The deposits are poor in quality and as such their commercial value is doubtful.

Earthquakes

Faint tremors were recorded on January 15, 1934 during the Bihar-Nepal earthquake. These tremors lasted 120 seconds. The district lies in a geologically stable zone.

FLORA

On the basis of the botanical studies conducted by Blatter, Sabnis and Shanti Sarup in the desert areas of India, G. S. Puri¹ has divided the whole region into three zones. The district falls in the first zone, i. e., 'south and east of the region near the Aravalli hills but not strictly in the desert.'

According to Champion's classification, the forests of this district fall under the subsidiary edaphic type of Tropical Dry Deciduous Forest and are included under sub-type E-6 (*Anogeissus pendula*). The hills are covered with scrub forest mostly consisting of *dhau* (*Anogeissus pendula*), *dhokra* (*Anogeissus latifolia*) and *khair* (*Acacia catechu*) and other species like *salar* (*Boswellia serrata*), *Khirmi* (*Mimusops indica*), *Kharah* (*Sterculia urens*), *tendu* (*Diospyros melanoxylon*) and *Khejra* (*Prosopis spicigera*). Forests in the *berd* area are generally open and poorly grown over a considerable part of the plateau of the Aravalli highlands, where the soil is of poor quality and the rocks are exposed.

The main Aravalli series is, on the whole, very well stocked with valuable species of *Anogeissus pendula*, which is gregarious. The escarpments are covered with trees of fair growth and density and the slopes are also fairly well covered. Lower down, the descent becomes more gentle and the quality and density of the crop deteriorate, so that ultimately on level ground only-scrub growth of miscellaneous species is met with. Similarly, the rounded tops of the hills and flat ridges do not support good forest growth. Usually *salar* (*Boswellia serrata*), *Khejra* (*Prosopis spicigera*) and *gurjan* (*Lannea coromandelica*) capture such highlands.

Due to the preservation of some of the forests as *shikar* reserves in the past, trees of magnificent height and diameter are met with in some areas. The growth is particularly impressive in the Shikarburj block. On the whole, however, the growth of trees is slow and their height poor. In most of the forest areas, the average height of the trees varies from 6 to 10 metres and in the *berd* area it is seldom more than four metres. On the other hand, in favourable localities the trees attain heights varying from 12 to 15 metres. The diameter growth is also slow and most of the principal species do not attain a diameter of more than 25 centimetres. Species which grow to fair size are the *peepal* (*Ficus religiosa*), *barh* (*Ficus bengalensis*), *imli* (*Tamarindus indica*), *am* (*Mangifera indica*), *kui* (*Madhuka indica*),

1 G. S. Pwi: Indian Forest Ecology, Page 262.

bahera (*Terminalia bellerica*), *gurjan* (*Lannea coromandelica*) and *chural* (*Holopteiea integrifolia*). Except for the *salar*, these species are largely confined to the banks of streams.

Forest : Though, pending the completion of forest settlement, correct figures cannot be given, tentative estimates put the forest area of the district at 735 sq. miles. The forests have been divided into five ranges, viz., Bundi, Nainwa, Hindoli, Barudhan and Kapren. Each range is under a ranger, who is assisted by forest patrols and guards. All these rangers work under the supervision of the District Forest Officer, whose headquarters are at Bundi.

The work of forest settlement, started in April, 1949, has so far covered 265 sq. miles, leaving 470 sq. miles to be settled. The forests of Bundi supply timber, charcoal, firewood, grass, leaves, honey and gum. Katha is extracted from the *Khair* trees. Extensive use is made of *khirni* wood for making toys and *tendu* leaves for manufacturing *bidis*. The leaves of *dhokra* are used for tanning leather while the tree itself provides props, rafters etc. for local houses and agricultural implements besides, of course, the bulk of fuel and charcoal required by the district.

The forests also have a salubrious effect on the climate and check soil erosion.

The total out-turn of the principal forest products during the period 1957-60 is given below :

Year	Firewood	Charcoal	Timber
1957-58	70,000 mds.	20,000 mds.	3,000 cft.
1958-59	40,000 mds.	21,000 mds.	570 cft.
1959-60	47,310 mds.	46,581 mds.	1,974 cft.

The value of these forest products is as under :

(a) Firewood Rs. 1.50 nP. to Rs. 2/- per md.

(b) Charcoal Rs. 7.00 nP. to Rs. 8/- per md.

(c) Timber Rs. 8.00 nP. per cft.

The following statements show the timber and fuel wood supplied by the forests :

(i) Timber supplied free to right and concession holders :

Year	Area in acres	Agricultural timber in cft.	Dandas	Dandies	Thoonies	Ballies	Dhunawalies in cart loads
1956-57	750	776	36,635	104	751	900	175
1957-58	1,950	nil	2,050	20	244	nil	6
1958-59	2,465	nil	47,535	nil	2,119	nil	nil
1959-60	2,550	920	10,560	6	404	nil	nil

(ii) Timber supplied to cultivators at royalty rates :

Year	Area in acres.	Agricultural timber in cft.	Dandas	Dandies	Thoonies.	Ballies	Dhunawali (cart loads)	Balindi	Bamboos
1956-57	750	8,438	1,93,280	nil	2,277	nil	1,988	nil	53,224
1957-58	1,950	7,257	2,10,797	nil	4,000	nil	2,977	nil	28,720
1958-59	2,465	320	8,29,074	nil	7,964	77	1,256	117	36,554
1959-60	2,550	14,485	2,18,364	320	4,728	nil	5,514	nil	3,023

(iii) Fuel Wood supplied :

Year	ON PAYMENT BY CART LOADS		FREE BY HEAD LOADS	
	No. of cart loads.	Quantity in mds.	No. of head loads.	Quantity in mds.
1956-57	22,924	3,43,760	3,51,000	2,38,500
1957-58	31,957	4,79,335	2,87,000	2,56,500
1958-59	994	14,910	4,04,000	3,19,000
1959-60	1,593	23,895	5,32,000	2,66,000

These products are supplied to the cultivators at rates much lower than the market, e.g. Rs. 2/- is charged for 100 *dandas* as compared to Rs. 25-30 charged in the market.

Except for a few reserved areas, the forests are open for grazing. A nominal charge of two annas per head is levied.

The following statement shows the income and expenditure figures of the Forest Department for the three years ending 1959-60.

(In rupees)

Year	Income	Expenditure	Net income
1957-58	3,20,022	2,10,456	1,09,566
1958-59	3,30,078	2,24,709	1,05,369
1959-60	4,09,799	2,69,532	1,40,267

Afforestation: Indiscriminate felling of trees and unrestricted grazing have in the past denuded the forests of Akhlot, Panidhal, Hindoli, Kachola, Umer, Pagran, Bansi and Dugari. Afforestation experiments with Dinanath grass and the building of stone wall enclosures have, however, proved highly successful. Efforts are also being made to popularise stall feeding and rotational grazing in village waste lands. By 1960, 1,200 acres of land had been covered by the scheme of rotational grazing paddocks. These are as under :—

Year	Name of the place	Name of the range	Area covered (in acres)
1957	Khatkar	Kapren	100
1958	Khatkar	Kapren	100
1959	Hindoli	Hindoli	200
1959	Khatkar	Kapren	100
1959	Hindoli	Hindoli	100
1960	Panidhal	Hindoli	200
1960	Khatkar-Pali	Kapren	200
1960	Jaitupur	Nainwa	200
Total			1,200

During the Second Plan period four forest nurseries were started- two at Keshorai Patan and one each at Bundi and Nainwa. Saplings of *Shisham* (*Dalbergia latifolia*), *babool* (*Acacia arabica*), *bhitir* (*Acacia catechu*), *neem* (*Melia indica*) and *khejra* (*Prosopis spicigera*) are supplied by these nurseries.

The following table shows the afforestation work undertaken during the five years ending 1960.

(in acres)

Year	Plantation and creation of village forests subject to water erosion.	Commercial Plantation.	Plantation for soil conservation in N. E. S. Blocks.	Total
1956	100	130	75	305
1957	200	—	75	275
1958	200	58	75	333
1959	100	100	75	275
1960	—	100	75	175
Total :	600	388	375	1,363

Experiments have also been conducted for the artificial regeneration of the *dhau* (*Anogeissus pendula*) species and efforts are being made to introduce exotic varieties like *Eucalyptus* hybrid and the well known medicinal plant *sarpa gandha* (*Rauwolfia serpentina*). The alkaloid content of *sarpa gandha* raised in the nurseries of this district is 1.78 per cent as compared to the Indian pharmaceutical standard of 0.8 per cent.

The preparation of a working plan for the forests, taken up in July, 1958 has been completed.

FAUNA

Animals

The Bundi jungles were in the old days famous for their big game. Tod tells us that Maharao Raja Bishen Singh, who died in 1821, slew more than 100 lions with his own hand, besides many tigers, and "boars innumerable were victims to his lance"¹ There are now no lions in the area, but tigers and black bears are still found in parts, while panthers are numerous.

Lions became extinct by the second half of the last century. Tigers and panthers are still found in the forests of Ramgarh, Khatkar, Gandoli, Datnoda, Odena, Gudha and Dhaneshwar, but shooting is allowed only on permits from the Divisional Forest Officer, Bundi, during the period October 15 to June, 30.

1. Tod's Annals and Antiquities of Rajasthan London 1957 Vol. II p. 407.

Wild boar is still found in fair numbers in all the forests of the district except at Odenda. Spearing the wild boar used to be a favourite sport of the Rajputs, who prized its flesh as an article of diet. The fat is much used by *Vaids* and *Hakims* in the treatment of disease and the teeth are worn by children to ward off the evil eye.

The Indian black bear (*Ursus labiatus*) is found in the forest areas of Gudha, Dhaneshwar and Datnoda. It feeds on wild fruit and honey.

Of the varieties of deer found in the district, the Indian antelope or black buck (*Antilope bezoartica*) and Indian gazelle of *chinkara* (*Antilope arabica*) are still found in fair numbers. The black buck grows to a good size in the district but the horns are generally smaller than in Punjab, for instance. The *chinkara* is easier to approach and its flesh is more finely flavoured than that of the black buck. A third type of deer, the four-horned antelope or *bekra* (*Antilope quadricornis*) is met with in the forests of Datnoda, Gudha and Dhaneshwar. Due to indiscriminate shooting, deer are becoming scarce here as elsewhere in Rajasthan and the killing of these animals has been prohibited up to 1965.

The *nilgai* or blue bull (*Antilope trago camelus*) is found in Ramgarh, Khatkar, Gandoli, Gudha and Dhaneshwar. Though it plays havoc with the crops, there is a prejudice against shooting this animal because of its name.

Two other varieties of deer met with are the *sambhar* (*Cervus hippelaphus*) and *chital* (*Cervus axis*). *Sambhars* with excellent horns can still be found in the hills and in the forests along the banks of the Chambal. The *chital* or spotted deer is found in the forests of Ramgarh, Khatkar and Datnoda.

Other animals found in the district are the common Indian hare (*Lepus ruficandatus*), red lynx (*Felis caracal*), the hyaena (*hyaena striata*), jackal and the mongoose.

Birds

The common Indian birds like the crow, sparrow, pigeon, myna, blue jay, hoopoe, bulbul, peacock and robin are found everywhere. The game birds include the black, grey and painted partridges (*Francolinus vulgaris*, *Ortygornis ponticeriana* and *Francolinus pictus*), the bush quail, the grey jungle fowl (*Gallus sonnera sonneratii*) on the hills and the common sandgrouse (*Pterocles exustus*). The winter visitors include various kinds of wild duck and geese. The shooting of partridge is prohibited between March 15 and October 15.

Fishes

The main varieties of fishes found in the district are the following :

- Carps :
 (a) Labeo Rohita (Rohu)
 (b) Labeo Calbasu (Karonch)
 (c) Cirrihinea Mrigala (Naren)
 (d) Barbus-tor
 (e) Labco-bata (Bata)
 (f) Labeo-gonius (Khursi)
- Cat fishes :
 (a) Wallagonia-atto (Boal or Lanchi)
 (b) Mystus-senghala (Singhara)
 (c) Silonia-silondia (Siland)

Live fishes :

- (i) *Ophiocephalus* variety

- (a) O—Punctatus
(b) O—Straitus
(c) O—Gachua
(d) O—Manrilius

- (ii) *Saccobranchus* variety

- (a) Eel-Mastacembelus-Armatus (Balm)

During the first Plan and a greater part of the second Plan no attention was paid to the development of fisheries in the district. Efforts in this direction were initiated only in 1958. In 1961-62, 1,12,600 fish seed were stocked in Hindoli tank. In the same year 400 fishes of the exotic mirror carp variety were introduced in Nawal Sagar Tank at Bundi which is desired to serve as a fish seed distribution centre after the carps start breeding by the end of 1963 or early 1964. Another 2 lakh Carps are targeted to be introduced during 1962-63. The mirror carp has an advantage over the local carp in as much as it breeds in confined waters and as such the seed can be collected from the tank itself while the local variety breeds in rivers or running waters.

CLIMATE

Rainfall

Nearly 95 per cent of the total rainfall is received during the monsoon period, which is generally associated with depressions from the Bay of Bengal entering Rajasthan from the east. Occasional rains during the cold weather are associated with western disturbances.

Records of rainfall in the district for past decades are available for Bundi, Hindoli and Patan. While the data for Bundi extend to 62 years, data for 30 years only are available for the other two stations. The details of the rainfall at these stations and for the district as a whole are given in tables 1 and 2. The average annual rainfall is 764.1 mm. (30.08 inches). The rainfall decreases from the south-east to the north-west.

There are large variations in the rainfall from year to year. In the 50 year period, 1901 to 1950, the rainfall was the highest in 1908, when it was 193 per cent of normal. The year 1941 saw the lowest rainfall, which amounted to only 40 per cent of normal. In 17 years out of the 50, the rainfall was less than 80 per cent of normal but only on two occasions were there two consecutive years with such lower rainfall. It will be seen from table 2 that in 29 out of 50 years, the annual rainfall was between 500 and 1,000 mm. (19.69 to 39.37 inches).

On an average there are 35 rainy days (days with rainfall of 2.5 mm (10 cents) or more in a year. The number is nearly the same throughout the district.

The highest rainfall in 24 hours recorded at any station in the district was 413.3 mm (16.27 inches), at Hindoli on August 22, 1942.

Rain in the month of January and February is generally called *Mahawat* (Sanskrit *Magh Vrishti*) as these generally coincide in this region with the *Magh* month of the Hindu calendar. The rainfall during these months is usually restricted to a few small showers, but these are a boon to the unirrigated *rabi* crops.

Temperature¹

There is no meteorological observatory in the district. However, the meteorological data recorded at Kota in the neighbouring district gives a fair idea of the temperature and other weather conditions. After about the middle of November, both day and night temperatures begin to drop steadily till January, which is generally the coldest part of the year. The mean daily maximum temperature in that month is about 25° C. (77° F.). In association with cold waves in the wake of western disturbances passing across North India, the minimum temperatures may sometimes be as low as two or three degrees above freezing point. In February, the temperatures are slightly higher than in January, but from March they rise rapidly. May

1. For tabular representation of data on temperature and humidity reference may be made to the gazetteer of Kota district.

is usually the hottest month, when the maximum temperature may sometimes be as high as 46° or 47° C. (116° F.). This highest temperature recorded (unofficially) in Bundi city is 120° F. With the advance of the south-west monsoon over the district the temperature drops, due to the presence of clouds, but after the middle of September, day temperatures increase slightly and usually there is secondary maximum in October.

Humidity

The relative humidity is least in the hot weather months of March, April and May and most during the monsoon months of July, August and September, being lowest in April and highest in August. In the summer months, particularly in the afternoons, the humidity is very low. The mean vapour pressure is lowest during the cold season, December to February, and highest during the monsoon period. The moisture content of the air is lowest during the cold season, the low relative humidity in summer being due to the much higher dry bulb temperature. The wet bulb temperature rarely exceeds 95° . The relative humidity is of course very high during the monsoon months, much more so than in most districts of Rajasthan. After the withdrawal of the monsoon, the relative humidity rapidly decreases.

Barometric Pressure

The barometric pressure exceeds the annual mean in the period November to April. The month of least pressure is July, followed by August, September and October. The highest pressure is generally in the month of December and January.

Cloudiness

Except for brief spells of cloudy weather caused by occasional western disturbances passing across North India, clear bright weather prevails during the cold season. In the summer and the post-monsoon seasons skies are clear or lightly clouded, while moderately to heavily clouded skies are common in the monsoon months.

Special weather phenomena

Some of the depressions which originate in the Bay of Bengal during the monsoon season and move across the central parts of the country penetrate as far as this district and cause heavy rain and strong winds. Dust storms and thunder storms occur in the summer months.

Normals and Extremes of Rainfall

(a) Normal rainfall in mm.

**** Years given in brackets.**

TABLE 2.

Frequency of Annual Rainfall in the District

(Data 1901-1950)

Range in mm	No. of years	Range in mm	No. of years
301-400	... 5	901-1000	... 1
401-500	... 7	1001-1100	... 4
501-600	... 3	1101-1200	... 2
601-700	... 8	1201-1300	... 0
701-800	... 8	1301-1400	... 1
801-900	... 9	1401-1500	... 2

CHAPTER II

HISTORY

EARLY PERIOD

In the absence of detailed archaeological surveys and systematic excavations even at the known sites, any account of the early history of this region is necessarily fragmentary. All that is possible is the recording of references to events in the surrounding region, for Bundi as a separate entity did not emerge till the end of 14th century.

Pre-historic man in Bundi

Traces of pre-historic man have been found in the area of the central Bundi range and along the banks of the Chambal and its tributaries. It would appear that in the fourth inter-glacial age there was continuous human settlement along the hills and along the course of the Chambal and its tributaries between Bundi and Chittor. The specimens of pointed ovate and ovoid hand axes from Jaipur, Bundi and Indargarh are generally of quartzite, though one specimen,¹ however, is of reddish-brown sandstone. The palaeolithic assemblages gathered from the valleys of the Chambal and its tributaries seem to fall stratigraphically into two series. The earlier of these series include hand axes and cleavers of 'Madras' industry in association with clactonian flakes and choppers of 'Soan industry'; a later gravel contains series II characterized by Levallois flakes prepared striking platforms and hollow and blade scrapers, but devoid alike of choppers and hand axes. It is, however, not possible to relate these people to any community in the district in the historical period.

Early Historical Period

The district is divided by the Central Bundi range into two parts, i. e., north-western and south-eastern. It would be convenient to treat the development in these two parts separately.

North-western Bundi: The north-western part of the district, with its comparatively dry climate, lack of irrigation facilities and hard stony soil has always played a minor role in its history. In the Vedic literature we find mention of Satwants settled in the area around the Aravalli hills. We also learn that the territory between Delhi, Jaipur and Agra in the north and north-west of this portion was occupied by

1. R. C. Majumdar (Ed)—The Vedic Age. London, 1957. p. 127.

the Matsya tribe, who some persons like Herman Goetz¹ think were ancestors of the modern Minas. However, others say that the Minas came to India with the Gujars and became a distinct tribe after intermingling with the local Bhils. The Matsyas were one of the tribes defeated by the Vedic king Sudas in the Battle of the Ten Kings and they have been bracketed with the Kurus in the Mahabharata². Their capital at Bairat situated in the former Jaipur State seems to have continued to enjoy some importance till the Mauryan period, as remains of Buddhist shrines of the Ashoka period which illustrate the earliest form of a chaitya sanctuary, have been found there. Some of the texts of the earliest Buddhist canon are contained in the minor rock edict of Ashoka found at Bhabra, situated in the south of Bairat.

Malavas

It was through this region that the Malavas (Mallis) passed during their migration from the Punjab to the region which came to be known after them as Malwa. However, we find that Malava kings were vassals of the Guptas and during their heyday their territory was centred in the area around Ajmer, Jaipur and Tonk. They, with their associates the Kshudrakas, moved to this region after the invasion of Alexander, to whom they had offered stiff resistance. They have left traces of this migration in the form of the earliest types of their coins (150-100 B. C.) found in Karkotnagar (Jaipur) lying about 25 miles to the south-east of Tonk and 45 miles to the north-north-west of Bundi. "They are found besieging the Uttambhadras to the west of Ajmer and retreating before the forces of Nahpana led by Ushavadata³." The fact that their capital, Karkotnagar, in Uniyara (Jaipur) was only 45 miles to the north-north-east of Bundi and that during this period the local kings of Kota were feudatories of the Malava republic, indicate that large parts of Bundi must have been under the direct or indirect rule of this celebrated tribe. Since their history is relevant to the whole of Bundi rather than only to its north-western part, more details are given later.

When and how the Matsyas were replaced by the Arjunayans is not certain. The latter have been identified by McCrindle with Agalassis, whose territory lay east of the Sibis in the Punjab.

1. Art & Architecture of Bikaner-Herman Goetz.

2. Ojha Rajputana Vol. I Page 2; Mahabharat Udyog Parv Chapter 54 Shloka 7, Mahabharat Virata Parv Ch. 16-28.

3. Comprehensive History of India, Vol. II Prof. K. N. Shastri's Minor States of the North p. 128.

Jayaswal, however, thinks that the name has been derived from Agra-Srenis. Their coins, bearing legends in the Brahmi script of the 2nd and 1st century B. C., show that their republic had come into existence by then. They seem to have been subdued by the Sakas, who had established their power at Mathura by 75 B. C. Together with the Yaudheyas, whose dominions in the 2nd century A. D. extended from Dehra Dun to Western Rajputana (Jangeldesh), the Arjunayans fought a number of battles with the forces of Mathura and the western satraps and played a major role in the overthrow of the Kushan Empire. Later, as the Allahabad inscription suggests, they accepted the overlordship of Samudra Gupta.

To the west of Bundi lies Ajmer, known for the ancient pilgrim spot of Pushkar venerated even by Sakas whose General, Ushavadatta, is said to have taken a bath in its holy waters. It has already been stated that the Uttambhadras allies of Sakas, were subdued by the Malavas. In fact, this area during the period from 100 B. C. to 490 A. D. witnessed a series of struggles between the Malavas and the Saka satraps. A period of comparative peace came with the firm entrenchment of the Karmadaka satraps of the house of Chastana in Western Rajputana, Malwa and Gujerat.

Further west lay the vast desert of modern Jodhpur, then called *Maru Desh*. It was here that the southward extension of the Yaudheya power was checked by the forces of Nahpana. In the south-west of Maru Desh was *Valla Desh*, which comprised western Jodhpur (Barmer district) and parts of Jaisalmer.¹

To the north-east of Bundi lay *Surshen Desh*, comprising the eastern part of Alwar, Bharatpur, Dholpur and a major part of Karauli. The capital was at Mathura. A. D. Pushalkar, on the basis of the Puranas and the epics, thinks that this area was under the Haiheya king Shahastrarjun. The Haiheyas are said to have been a branch of the Yadavas. After Shahastrarjun's death at the hands of the Bhrigu chief, Parsuram, one of the former's sons, Sursena, established a dynasty at Mathura.² Unlike their neighbours the Matsyas, the Haiheyas supported the Kauravas in the Great War. The Puranas mention 23 of their kings after the war till their territories were annexed by the Nandas in the 4th century B. C. Afterwards, this area formed part of the Mauryan empire. During the period of the later Sungas an independent kingdom was established in this region and coins of their Mitra and Datta kings date from the 2nd to the middle

1. Ojha Rajputana Vol. II p. 2.

2. The History and the Culture of the Indian People Vol. I, Book IV, XIV pp. 283.

of the 1st century B.C. Rapson and Allen think them to be feudatories of the Sungas. Jayaswal regards the later Datta kings as belonging to the Naga family while W. W. Tarn (*Greeks in Bactria and India*, p. p. 227, 259) thinks they were under Menander. This region was conquered by the Sakas in 75 B. C. and remained under them for the next 250 years, until the overthrow of the Kushans.¹

South-eastern Bundi : The region south-east of the Central Bundi range can be regarded as an extension of western Malwa. The plains in this region are covered by a rich black loam soil and all the rivers of the district flow in this region, which is known as *Bawan Byalisa*. It gets a fair amount of rain during the monsoon and irrigation has been practised since early times.

The finds at Keshorai Patan and Lakheri indicate that the powers that held western Malwa, extended their sway over this region also. The language as well as the people of this region are closely related to those of western Malwa.² Definite links with the history of western Malwa, Chittor (Madhyamika) and Ajmer are traceable. Till the Minas founded some sort of a tribal chiefship on the ruins of the empire of the Parmars of Dhar, this region seems to have formed a part of various feudatory kingdoms of the region around Kota. Migrations to this region seem to have been more from the south and west rather than from the north-west and it strongly felt the influence of Madhyamika (Chittor), Ujjayaini (on the banks of the Sipra near the source of the Chambal) and Ajmer.

In the east of the region flows the river Chambal which, though never entering Bundi territory, forms for nearly the whole distance the southern and eastern boundaries of the district. As this river flows for the most part through ravines and hilly terrain, the most convenient points of crossing are at Kota and some 12 miles to the north-east, at Keshorai Patan. Near the latter town, the river attains considerable depth and width and, therefore, regular ferry service round the year is available at this point. Keshorai Patan is a very ancient town. As Dr. R. K. Mukerji says : 'Patan in the Jain texts means "a large town" or a centre of trade. According to another text it means a mart for precious metals (*ratna yonih*), a mining centre.'³ The Jain texts also claim that Avanti had become a centre of their religion in the pre-Mauryan period and that Samprati, who was ruler of Pataliputra and Ujjayani was a Jain.

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1. Post Mauryan Dynasties C. H. 1 Prof. Jagganath p. 108.
 2. Prithvi Singh Mehta Vidyalankar "Hamara Rajasthan".
 3. Ancient India—Dr. R. K. Mukerjee p. 121.

The finds at Keshorai Patan support the Jain claim of having had a strong hold on this region. It is regarded by some that there is a buried town at Keshorai Patan which can be traced back to the Gupta period. The size of the bricks at one place to the west of a Jain temple at a depth of about 25 feet from the surface of a mound, is $17" \times 9" \times 2\frac{1}{2}"$, which suggests that they belong to the Gupta period. Many of the sculptures found at this site have been dated to the 7th century. About a *Kalp Vraksha patta* an archaeologist has said : "The whole sculpture can be termed as the *Kalpa Vraksha Patta* of the Jain mythology, wherein it has certainly a high place so far as its antiquity is concerned. Pieces of Jain sculptures depicting similar scenes from Mathura belong to the mediaeval period; on grounds of style and art they may be dated to the end of the 7th century". Sculptured figures of Hindu gods have also been found. A number of such sculptures have also been found at Lakheri and Nainwa, but these are of a later period when this art was degenerating.

Lakheri too, seems to have been a town of considerable antiquity and the unexcavated mound at Ishwarnagar is suspected to contain the remains of a settlement of the Gupta period. The discovery of 147 gold and silver coins of the Tughlaq dynasty in the western part of the mound indicate that excavations at this site would be fruitful.

During the Vedic period there is mention of the Chedis, whose territory lay east of the Matsyas; Pushalkar thinks that their kingdom lay between the Yamuna and the Vindhya and that they were ruled by a powerful king, Kasu. The Puranic literature treats the Chedis as an off-shoot of the Yadavas. They are said to have settled in the region later known as Malwa. Their origin can be traced back to Pururavas Alia, the progenitor of the Lunar race and the founder of the Alia kingdom, which extended from *Madhya Desh* to Malwa and Eastern Rajputana.¹ If this was so, it would be reasonable to assume that the inhabited parts of this region may also have been under them.

Pargiter's collated text of Purans suggests that Yadu, the eldest son of Yayati, was given territories embracing the country watered by the rivers Charmanawati (Chambal), Vetravati (Betwa) and Suktiwali (Men), while his other son Druhyu was assigned the country west of the Yamuna and north of the Chambal. Later, during the reign of the Yadava Chitrartha, the territory of the Druhyus was annexed by the Yadavas. Mention of later Yadava branches of these parts, viz., the Bhojas (western Malwa), Salvass (Abu) and Kukura (Mathura) has been made in the Mahabharata. The Yadavas of

1. A. S. I. (1950).

Avanti and the Salwas of Abu fought for the Kauravas in the Great War. The Mahabharata also mentions a devastating fratricidal war among the Yadavas which greatly reduced their power. The kingdom of Avanti, with its capital Ujjayani, remained under the Yadavas for a long time till it fell to the Pradyotas, dreaded rivals of Magadha, during Ajatashatru's reign. Later, during the reign of Sishunaga Avanti is said to have been incorporated in the Magadha empire. From Majjhima, we learn that Chandra-Pradyota of Avanti was planning an attack on Rajagriha and Ajatashatru had to apply himself to the task of strengthening its fortifications. According to the Puranas and Mahavamsa, a later Magadha king, Sishunaga, destroyed the power of the Pradyotas and added Avanti to the growing kingdom of Magadha. From a Jain work 'Avasyaka-Sutra' we learn that the hereditary ministers of the Nanda kings were Jains and did much to popularise this religion in these areas. However, it cannot be said definitely that the Nanda empire extended to Akara and the Avanti region also. The history of the expansion of Chandra Gupta's empire to Saurashtra and Archosia suggests that these parts must have been incorporated in his empire quite early.

It is also stated in Buddhist tradition that prince Ashoka, at the age of 18, was sent by his father Bindusara as Viceroy (Rashtriya) of the province of Avanti with headquarters at Vidisa (Bhilsa). He ruled there till, as Divya-Vadana informs us, he was asked to go to Taxila to quell a rebellion which his half-brother Sumana had failed to deal with. It is also known that one of the later Mauryan kings, Samprati, was a Jain and that Avanti and other parts of western India were parts of his empire. According to Hemachandra, he erected a number of Jain temples all over India and did much to popularise his religion. Prof. Rapson thinks that the founder of the Sunga dynasty, Pushyamitra, lost Avanti to the Andhra monarch Satkarni I,¹ but no such conquest is mentioned either in the inscription of his queen Nayanika, or in the Jain *gathas* quoted by Merutungs, which assign to Pushyamitra a reign of 30 years in the region. Thus it is clear that this region was part of the Sunga empire.

From the mediaeval Jain work "Kalkacharya Kathanaka" we learn that, on the instigation of Kalaka, a Shaka Chief called Sahis came to Ujjayani after bringing Saurashtra under subjugation. He is said to have defeated a Gardhdhillika king at Ujjain and established a line of Saka kings in Malwa. Konow finds here a reference to the early Scythian conquest of Kathiawar and Malwa during the first half of

1. Cambridge History of India 1. p. 532.

the 1st century B.C. Prof. Koshambi¹ holds the view that, as indicated by the appellation *Bhilla*, the defeated king referred to was a Bhil, who might have established a kingdom during the disturbances that followed the disintegration of the Magadha Empire. The Puranas count them as Feudatories of the Andhras and mention seven of their kings. The same Jain text also informs us that these Sakas were uprooted by Vikramaditya, who then established the Vikram era.

By the middle of the 1st century, Saka Pahalvas were firmly entrenched in the western and north-western parts of India. They ruled over various parts of the country through *strategoi* and satraps and this system was retained by the Kushans who became overlords of much of north and west India in the latter half of the 1st century A. D. By 75 B. C. a Saka satrapy had been established at Mathura. Nahpana,² the great satrap of Western India, is regarded as a contemporary of Kanishka, who ascended the throne in 78 A.D. The parts of Rajasthan incorporated in his satrapy were Kukura³ (a region in south of Rajasthan) Akara (East Malwa), Avanti (Western Malwa) and Pushkara (Ajmer). Malwa seems to have been wrested from the Satvahanas by Ushavadatta, son-in-law of Nahpana. From the Nasik Prasasti of Devi Balsri it is learnt that, later, Gotamipura Satkarni recovered most of these territories. Akara, Avanti (Malwa), Kukura, Avasta, Pariyatra and Maru (Marwar) also became parts of his empire. However, these parts of Rajasthan were reconquered by the Sakas under Chastana who, according to Ptolemy, made Ujjain his capital. His successors ruled over these areas till about the end of the 3rd century A. D., though their power was greatly reduced by the extension of Sassanian power towards the east (an Avanti prince is said to have been in attendance in the court of Naresh in 293 A. D.) and the rise of local republics in Rajasthan. Later they had to accept the overlordship of the Guptas. Samudra Gupta had conquered eastern Malwa with its capital at Eran, modern Sagar. The most important conquests of Chandra Gupta II were of western Malwa and the Saka satrapy of Saurashtra (as we learn from two Udayigiri cave inscriptions and the Sanchi inscription). Prof. R. K. Mukerjee thinks on the basis of Gupta coins modelled on those of the Saka satraps, that this conquest must have been made about 488-489 A. D.

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1. Journal of India History XII 1933 p. p. 17-18; Gii. II (i) p. p. XXVI-XXVII-quoted by Dr. S. N. Banerjee Comprehensive History of India Vol. II p. 190.
 2. Comprehensive History of India Vol. II page 241 also mentioned as Mambaros (Nampatros) in Periplus of the Erthrean sea.
 3. E. Herzfeld, Paikuli, p. p. 41 and account of Agathins.

To the west of Bundi, beyond Jahazpur, is the territory now known as Ajmer. Ajmer has been called the key to Rajasthan and the broad valley between Ajmer and Beawar forms an important link between Marwar and Malwa. All the important routes from Marwar, Sind, Gujerat and Kathiawar pass through this valley. Its situation between Marwar, Mewar and Dhundar (Jaipur) makes it strategically the most important town in Rajasthan. It has already been mentioned how, during their southward migration, the Malavas had crossed swords with the Uttambhadrās near Ajmer and how this area had passed under the Saka satraps. By the middle of the third century the Saka power was declining and Ajmer had been incorporated in the Malava republic.

The earliest types of Malava coins (150-100 B. C.) are found in Karkotnagar, Jaipur. The coins bear the legend in Brahmi 'Malvanam Jaya' or 'Malvagana' and other variations of these legends. The famous Vikrama of Krita era was closely associated with the Malavas. Allen says: "The provenance and the epigraphy of the coins of the Malavas show them occupying a limited area in eastern Rajputana from the 2nd to the 4th century A.D. This agrees with the reference to them in the Allahabad inscription of Samudrā Gupta. The later Malwa (Mo-la-po) of Huien Tsang seems to be further west than the spot on which these coins were found, but there can be little doubt that they covered the whole of the area to the south of Nagaur, which permanently came to bear their name. At the same time, the similarity of the coin legends to those of the Arjunayans and Yaudheyas shows that these people were not very remote from them, while the resemblance of their coins to those of the Nagas suggests that the latter were their neighbours in the east."

Some 300 coins of the Malavas have been found in Rairh in Jaipur (Puri, 'Rairh Excavations') as well as some lead seals. An inscription of a Yupa found at Nandsa in Udaipur territory mentions an important sacrifice by a Malava chief to celebrate the liberation of his country (A. D. 226). The Badwa inscriptions of A. D. 238 refer to Maukheri Senapati Bala as the vassal of the Malava republic, whose Krita era he followed. Later, Malwa was absorbed in the Gupta empire.

Both the Sakas and Malavas had to submit to the Guptas, who wiped out the house of the Sakas. However, Aupikarikas, apparently a Malava dynasty, flourished in Daspura (Modern Mandisor) in the reign of Karmadakas. (They were vassals of the Guptas). It was probably the Aupikarikas, particularly their mighty king Yashodaman

(A. D. 532) who were responsible for the name Malwa being applied to a wide region of central and western India, including the Janpadas of Avanti (the area around Ujjayani) and Akara. It may be noted that these kings, even when subordinate to the Guptas used the Krita era (then called the Malava era) in preference to the era of the Guptas.

Some 100 miles south-west of Bundi is Chittor. In the 2nd century B. C. the area around it was under the Sibi republic with its capital at Madhyamika, identified by Cunningham with Nagri near Chittor. They are said to have migrated along with the Malavas from their home in Sibipura, identified by Vogel with modern Shorkot in Jang district of the Punjab. Most of their coins belong to the 2nd century B. C. and bear the legend 'Majhimikayan Sibi Janpadasal'. The Greek king Demetrius is said to have besieged¹ Madhyamika² between 200 and 150 B. C. There is no evidence that the Malava republic and, along with it, the Haraoti region had to meet this attack.

Later, this area too must have fallen under the influence of the Guptas during Samudra Gupta's reign. Direct rule might have been introduced by Chandra Gupta II, who annexed the territories of western Malwa and Kathiawar. There is no mention of the Sibi republic after this period and Harsha's empire did not extend to this area.

From the Atpur inscription dated 977 A. D., it is learnt that from the 6th century A. D., the Guhilas of Mewar had a kingdom around Udaipur. Bardic accounts say that the most famous king of this line, Bappa Rawal, conquered Chittor from the Maurya king Manu Raja. It is likely that, some time after the fall of the Gupta Empire, the Mauryas had established a principality at Chittor and were ruling there when the Arabs overran this part of the country between A. D. 725 and 738. They are referred to in an inscription found in Jhalarapatan dated 690 A.D., which mentions Raja Durggana of the Maurya family. Another inscription of Kota dated A. D. 738-739 refers to the local prince as a friend of King Dhavala of the Mauryan Lineage. This Dhavala is probably the same as Dhavalapadeva, who is described as suzerain of Guhilputra Dhanika, who ruled in Udaipur. Dhavagarta is identified with the present town of Dhar in Jahazpur district of the former Udaipur State. Parts of

1 & 2 Yagpurna of Gargi Samhita mentions Greek advance in India. Patanjali refers to this in the expression Arunal Yavanah Madhyamika.

Bundi also must have been under the prince mentioned in the Kota inscription.

In the immediate neighbourhood of Bundi towards the south is Kota district. Kota, Bundi and Jhalawar form the region commonly known as Haroti. The history of these three districts is intimately related and seems to have followed more or less the same pattern. Parts of them were generally under the rulers of Malwa, Chittor or Ajmer. There were local chiefs, but the extent of their territory and power depended on the strength of the dominating powers.

The migration of various ancient tribes in and around this region has already been traced, as has its incorporation in various big empires. During the post-Mauryan period, in which flourished the republics of the Yaudheyas, Arjunayans and Sibis in various parts of Rajasthan, parts of this area seem to have been under the Nagas who, as Allen thinks on the basis of numismatic evidence, were the eastern neighbours of the Malavas.

The earliest finds in this region are the Bal Maukheri pillars in the village of Barwa, bearing inscriptions in the Brahmi script, the language used being a mixture of Sanskrit and Prakrit of the Kushan period. These inscriptions state that the pillars were erected in 295 (V. S.) by four sons of Mahasenapati Raja Bal of the Maukheri Dynasty. D. C. Circar—Prof. Mukerjee thinks it probable that Mahasenapati Bal owed allegiance to the Malava republic.¹ The fact that Mahasenapati Bal also used the Krita era (associated with the Malavas) gives credence to this hypothesis. Another inscription found at Kanaswa (Kanva Asharam) refers to the Mauryan kings Dhavala and Sivgana. The latter is said to have built a temple of Mahadev there.

Another inscription found in the ruins of a temple in the Darra pass, between Kota and Jhalawar, mentions the name of Dhaniya Swami in the script used in the Gupta period.

Besides these inscriptions, a number of inscriptions and sculptures of the Gupta period have been found at various places in Kota and Bundi, including a Siva temple in tehsil Kanwas of Kota district, a number of sculptures at Keshorai Patan, Lakheri and Nainwa and a buried township of the Gupta period at Kishorai Patan, to which reference has been made earlier.

1. History and Culture of the India People Vol. II. The age of Imperial Unity Ch. XI p. 174.

Other finds in Kota are the inscribed pillars found in the remains of a temple belonging to 8th century at Bhingarh, which mentions a king named Bhimdeo. Another inscription in the Kutila script, dated 740 A. D. obtaining in the village of Kanswa, mentions the last of the Mauryan chiefs, Dhaval and Shivgana. An inscription mentioning the exploits of Raja Hammir in Kawalji Mahadev's temple; ruins of a fort of the 10th century in the village of Ramgarh containing an inscription mentioning a victorious king named Malay Pal Varma; an inscription of V.S. 870 on a window in Berkhedhi Darwaja in the fort of Shergarh (Kosh Vardhan) referring to the construction of a Buddhist, *Vihara* by king Devdatta of the Nag dynasty, and yet other two inscriptions in the Laxmi Narain temple, one of them giving the genealogy of the Parmar kings of Dhar from Vakpati Dev to Maharaja Udayadityadev, constitute the numerous finds in this connection.

Further excavations at known sites and exploration of the beds of the Chambal, Vitrawati, Suktimati and Kali Sindh¹ may some day fill up gaps in the known history of Haraoti.

Summary :

Whether the earliest inhabitants of these parts were akin to the Bhils is not known, for no early skeleton remains have yet been unearthed. It is, however, established that the Bhils were here at a very early date. Another early tribe is the Mina. The controversy whether the Minas were descendants of the Matsyas or closely associated and contemporaneous in the migration here of the Gujars, has not been resolved. Ethnologically they would appear to be nearer the Bhils than the Gujars, though their comparatively taller stature would indicate considerable admixture.² Mention has also been made of the Aparas Matsyas migrating southwards to the banks of the Chambal from Matsyadesa. Herman Goetz and others believe that they were descendants of the Vedic and epic Matsyas, and if so, their concentration in the Ajmer-Bundi³ area would appear to be of considerable significance and theirs would appear to be a case of cultural regression. Some of their chiefs seem to have been quite strong till

1. Recently ringwells of the Gupta period have been found in the bed of the Kali Sindh.

2. Huton-Caste in India.

3. Tod has mentioned the original home of the Minas as the Kalikoh mountains, which extended from Ajmer to the Yamuna. A Mina confederation was extant in Jaipur in the 11th or 12th century. Their important centres were Khogni and Amber. Tod. Vol. III p. p. 113-33.

even the Mughal period and one of them had been bestowed the title of Rao. In any case they seem to have formed the bulk of the population in Bundi as well as Jaipur, Tonk and Ajmer, when early Rajput adventurers were trying to set up their principalities. Hard pressed by the rising Rajput ruling clans, they might have been forced to withdraw more and more into the remote and inhospitable parts of the area, like the north-western region of Bundi.

In the epic period, as already mentioned, the Yaduvanshis ruled to the north of the Chambal and the Druhus between the Chambal and Ken. Parts of Bundi might have been under the Yadavas till Ajatashatru's time, when the Pradotyas replaced them at Ujjayani. Though Avanti was incorporated in the Magadha empire by Sisunaga, it cannot be said definitely whether his rule extended to Bundi.

Like other parts of Rajasthan, this area was probably incorporated in the Mauryan Empire by Chandra Gupta and remained so till the fall of that empire. During the age of the republics, parts of Bundi must have been under the Nagas, whom Allen regards as eastern neighbours of the Malavas. During the heyday of the Malava republic, the local kings in this area must have been their feudatories, as indicated by the Bal Maukheri pillars. Having remained part of Saka satrapy of the Harmadakas and, still later, of the Gupta empire for a few centuries, this region again saw the rise of local kings (most probably Nagas), who were feudatories of a Mauryan dynasty in Udaipur. Later, the Parmars of Dhar seem to have held this area for a long time, as indicated by the inscriptions on Laxmi Narain temple. The vacuum created by the fall of the Parmar empire, afforded an opportunity to the Bhils and Minas to establish their chiefships at Kota and Bundi respectively.

MEDIAEVAL PERIOD

The Modern Minas

We have already referred to the theories of the origin of the Minas. In the early historical period, their home was in the Kali Koh, which extended from Ajmer to the Yamuna. If tradition is to be believed, there existed a Mina confederation which was destroyed by Dulha Rai, the founder of the Kachhwaha house of Amber.¹ The pure race of the Minas of Dhundar was called the Pachwara and was divided into five large tribes.² Col. Tod records that in his time only one asl or pure Mina tribe existed, the Usara. Twelve tribes of the

1. Tod Annals and Antiquities of Rajasthan, Vol. III p. 1330-33, 1429.

2. Ibid p. 1322.

Minas were mixed, being descended from Rajputs, the name of the Rajput tribe being prefixed, i. e., Chauhan Mina, Kachhwaha Mina etc. These were further sub-divided into 32 district clans.¹

The most important region in the Mina dominions was the present Jaipur district, which was under a Mina confederation in the 11th and 12th centuries. At Khoganw (Khogaon) ruled a Mina Raja Ralansi; some miles from Amber, at Macch, the chieftain was Nata of the Sira tribe of the Minas and at Amber there was Bhato of the Suawant Minas—the head of the Mina confederation. Also, over a part of this region ruled the Rao of the Nandla Minas at the end of the first half of the 12th century A. D. These Mina chieftains had the title of Rao, which was probably conferred by the central power at Delhi to which they sent annual tribute, and their wives had the appellation of Rani. The Mina Darhi or *Bhats* harped the glories of their masters in their courts.² The Minas were certainly not looked down upon as aborigines or backward tribes. According to tradition, the Mina Raja Ralansi gave shelter to the widowed queen of Narwar, the mother of Dulha Rai, and adopted her as his sister and the³ infant Dulha as his nephew.

By the middle of the 12th century the rising Rajput clans were fast making inroads into Mina territory and, about 1143 A.D., a large number of the latter left their homes in Amber, Khoganw (Khogaon) and other important towns and migrated to different regions. A number of these emigres reached the edge of Malwa plateau, where the Parmar sway had waned, though sometime earlier Parmar ruler Noravarman⁴ who had ascended the throne of Malva before 1094 A. D. had extended the northern boundaries of his Kingdom up to the old Bundi State. The Minas chose the Bandu valley as their abode. It was surrounded by hills and was safe from the aggressive Rajputs. They ruled here for about 100 years. Their neighbours were the Khichis in the east, (the Koria Bhils in the south), the Kachhwahas in the north and the Chauhans in the Patar area. They were frequently harassed by their Rajput neighbours and their independence came to an end in the middle of 13th century when

1. Tod Annals and Antiquities of Rajasthan, Vol. III

2. Ibid pp. 1330-33.

3. Ibid p. 1331. According to Shri Prithvi Singh Mehta, the title of Rao was given to Mina chief by Akbar on the recommendation of Mirza Raja Jai Singh. See P.S. Mehta—'Poorv Adhunik Rajasthan'.

4. R. C. Majumdar (Ed.)—The Struggle for Empire, Bombay 1957, p. 69.

Rao Dewa of the Hada branch of the Chauhans annexed their territory.

In the absence of epigraphic, numismatic and archaeological evidence, reliance has necessarily to be placed on bardic accounts for the history of this period. Unfortunately Bundi has not attracted the attention of eminent historians so far. The only detailed work which claims to be primarily a history of Bundi is *Vamsha Bhaskar*, written by the famous Dingal poet, Surajmal Mishran, in S. 1897 (1840 A. D.)¹. A fragmentary but reliable account is also available in Muhnot Nensi's Khyat. Nensi was appointed confidential minister by Maharaja Jaswant Singh of Jodhpur in S. 1771 (1654 A. D.). He committed suicide in 1670 A. D. His is the earliest account of Bundi. Col. James Tod published his famous Annals between 1829 and 1932 A. D. His account of Bundi after 1739 A. D. is reliable, especially that of the reigns of Ummed Singh, Ajit Singh and Bishen Singh; but he too had to rely solely on tradition in narrating the early annals.

Tradition says that this region was inhabited by the Usara Minas in the 13th century,² but Haraoti as a whole was inhabited by a motley group of races and clans. On the other side of the Chambal were the Bhils, with Akelgarh as their principal seat of power and their sway extended for about 20 miles around this garh.³ Kaithun, Siswali, Barod, Railawan, Ramgah, Mau and Sangod were in the possession of the Gor, Pawar and Med Rajputs. On the right bank of the Chambal, Palaitha was held by the Khichis and Toda was in the possession of the Solankis.⁴ Both of these were later annexed by Napuji about S. 1361-63 (1304-6 A. D.)⁵

The Hadās

Traditions recorded by Nensi and Surajmal tell us that Bundi was captured from the Minas by Rao Dewa (Devi Singh). Dewa was a descendant of Rao Lakshman, one of the sons of Vakpati Raj of Shakambhari (Sambhar) whose sway extended up to the

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1. Besides Vamsha Bhaskar, there is Vamsha Prakash by Pandit Ganga Sahai, but it is virtually an abridged version of Suraj Mal's work. Brief life sketches of the Bundi Rulers were available in Charitra Ratnavali, mentioned by Munshi Mool Chand in his history of Kota.
 2. Nensi, Vol. I, pp. 106-7, Surajmal, Vol. II, pp. 1626-27
 3. Sharma, Vol. I, p. 60.
 4. Ibid. pp. 61-62.
 5. Ibid. Surajmal, Vol. III, p. 1727.

Vindhyaachal mountains. Lakshman captured Nadol about S. 1000 (943 A. D.)¹.

About the middle of the 12th century Alhan ascended the *gaddi* of Nadol while his younger son Manik Rao settled down in the south-east of Mewar and made Bambavada his capital. Sixth in descent from Manik Rao was Har Raj, called Hada by the *Bhats*. His name became the patronymic of this branch of the Chauhans.² There is another tradition recorded by Tod from the Book of Kings of Gomund Ram (the Hada bard) which says that Ishtpal, son of Anu Raj, son of Beesal Deo Chauhan was seriously wounded in a fight against the army from Gujlibund (Ghazni) and, though the invader was slain, Ishtpal fell wounded. Soorahbai (Surya Bai), the only surviving daughter of Randheer Chauhan, the prince of Golkunda, was awaiting death under a *peepal* tree as her father and 12 brothers had already been slain defending Golkunda against the "demon" of Gujlibund. In her distress, Asapurna 'the guardian goddess of her race', appeared and revived her spirits by conveying the news of the defeat and death of the invader. She was told that the brave Chauhan who had accomplished this, lay unconscious nearby owing to the severe wounds. Soorahbai reached the spot where the Chauhan had fallen and collected the dismembered limbs of the hada, the all-merciful goddess sprinkled the holy water on him and he revived. Hence the name Hara which his descendants bore, was from hada (bone).

The son of Ishtpal was Bagha (Banga Deo) and his grandson Devi Singh (Deva). About 1197 A. D., Qutb-ud-Din Aibak, the able officer of Muhammad Ghori, could again devote his attention to the task of subjugating Rajputana. The increasing Muslim pressure to the south of Ajmer caused the Chauhans of Nadol to move to safer

1. Nensi, Vol. I, p. 104, f. n. 2.

The genealogical tables available from different sources are at variance. A copper plate inscription of Alhan's time, dated S. 1218 found at Nadol mentioning the grant of five *mudras* monthly for a Mahavir temple gives the following genealogy—Laxman Raj, Lohia, Balraj, Vighra Pal, Mahendra Dev, Ari Anhula, Sri Bal Prasad, Jaitra Raj, Prathvi Pal, Manu Raj and Alhan Dev. Two inscriptions of Shri Bal Prasad of 1117 and 1123 (1060 and 1066 A. D.) have been found at Bhinmal (Bombay Gazetteer Vol. I, part I, p. 427-74).

The Minal inscription of S. 1446 (1389 A.D.) found by Col. Tod gives the following genealogy, Bhanwardhan, Chauhan, Kulan, Jaipal, Deva Raj (Har Raj, Alu Hara of Bambavda), Rit Pal (of Dev Raj), Kalhan, Kuntal, Mahadev and Durjan. Nensi's list from Lakshman is : Rao Lakhan of Nadol, Bali, Sohi, Mahand Rao, Adhil, Jind Rao, Manik Rao (Sabharan), Jait Rao, Anang Rao, Kunt Singh, Vijay Pal, Hada, Baghs and Dewa.

2. Sharma, Vol. I, p. 56, Inscription of Nadol, Achalgarh and Minal.

regions, eventually leading to the establishment of their power at Bundi, Kota and Sirohi.¹ When Nadol was captured by Qutb-ud-Din, Devi Singh migrated to Bhainsrorgarh.² Tod says that he found some coins of Nadol which carried the names of the early Chauhan princes in Sanskrit and on the reverse those of the conquerors. He thinks that Nadol had become a vassal of the Muslim empire.³

Perhaps a Chauhan line continued to rule in Nadol when Devi Singh migrated to Bhainsrorgarh. It was Devi Singh who captured this region from the Usara tribe of the Minas with the help of Mewar or, according to another tradition, with the aid of Har Raj Dod, a Parmar chieftain who became an ally of Deva after an initial trial of strength.⁴

According to Surajmal, the power of the Minas in Bundi came to an end on Ashadha Sudi S. 1298 (A. D. 1241).⁵ This date seems rather early for it is known that Devi Singh was eighth in descent from Manik Rao who, from an inscription at Nadol, is known to have been a contemporary of Alhan Deo of the Nadol branch. It is also known that Alhan was ruling in 1161 A. D. If Surajmal's date is accepted, it would mean that the total span of eight reigns was only 80 years. Col. Tod gives 1342 A. D. as the year in which Jetha and the Usaras acknowledged Rao Deva as their lord.⁶ This appears to be more correct, for between Devi Singh and Bir Singh (Bairi Sal) who was a contemporary of Lakha (1382-1421 A.D.),⁷ three rulers occupied the throne of Bundi, and the reigns of Samar Singh and Napuji were fairly long.

Devi Singh : After wresting power from the Minas, Devi Singh erected Bundi, the capital of the Hadas, in the centre of the Bandu valley. He appears to have been a very able ruler and conquered Khatpur, Patan, Gandoli and Karwar. Soon afterwards, he abdicated in favour of his son Samar Singh. Tod says the abdication came as repentance for a massacre of the Minas. After this, the Bundi branch and the Patar branch (with Bambvada as its capital) of the Hadas remained independent of each other.

1. A. B. M. Habibullah—The Foundation of Muslim Rule in India, Allahabad, 1961, p. 69.

2. Surajmal, Vol. II, p. 1621.

3. Tod Vol. III, p. 1450.

4. Nensi Vol. I, p. 106; Tod (Vol. III, p. 1465) gives a similar account but instead of Har Raj Dod, he gives the name of Rao Ganga Khichi of Ramgarh (Railawan).

5. Surajmal, Vol. II, pp. 1626-27.

6. Tod, Vol. III, p. 1466.

7. Jagdish Singh Gahlot—Rajputana-ka-Itihas Vol. I p. 206.

Samar Singh is credited with having defeated the Kotia sept of the Bhils, and his son Jait Singh completely destroyed their power. Jait Singh's son, Surjan, gave the name of Kota to the former home of the Kotia Bhils. Samar Singh also captured Kaithun, Siswali, Barod, Railawan, Ramgarh, Mau and Sangod, formerly in the possession of the Gor, Pawar and Med¹ Rajputs. In this way, the Hada rule was extended over a large part of the present Bundi district and much of the present Kota district. Samar Singh is said to have died defending Bambavada against the Muslims.² Though the Hadas had left Nadol and taken shelter in Bundi region, they were not safe from Muslim encroachments. In 1226 A. D., when Sultan Iltutmish launched his campaign in Rajputana, one of his officers led an expedition against Bundi. It, however, failed and its commander lost his life. About 1252-53 A. D., Balban is described as having successfully raided Bundi and Ranthambhor from where he returned to his jagir at Nagor, with much booty.³ Again, in the early years of the 14th century, troops of Alauddin Khilji overran Bundi and Tonk.⁴

Napuji: He was succeeded by Napuji, who wrested Palaitha from Mahesh Das Khichi and Toda from a Solanki chief.⁵ Tod says that Napuji was assassinated by the chief of Toda, whose daughter he had married.⁶ Haraoti by this time comprised Bundi, Khatpur, Patan, Gandoli, Karwar, Kota, Kaithun, Siswali, Barod, Railawan, Ramgarh, Mau, Sangod, Palaitha, Toda and other areas which had been under these petty principalities.

About this time Bundi's relations with Mewar became strained. The reason was that Rana Kshetra Singh (1378-1405 A. D.) claimed allegiance of the Hada chief whose ancestor Devi Singh had promised it to Rana Ari Singh for the help he had received in capturing Bundi from the Minas. Now, as Mewar was stronger and free from other preoccupations, Kshetra Singh wanted to enforce the former authority over Bundi and as the inscriptions show, he defeated the Hadas, destroyed Mandalgarh and subjugated Hada lands.⁷ Between Napuji

1. Sharma, Vol. I p. 60.

2. Tod, Vol. III 1478-79.

3. A. B. N. Habibullah, op. cit. pp. 68, 69, R. C. Majumdar (Ed.)—The struggle for Empire (1957), pp. 121, 148; W. Haig (Ed.)—The Cambridge History of India, Vol. III, 1958, p. 69.

4. R. C. Majumdar (Ed.)—Delhi Sultanate, 1960, p. 33, Tod Vol. I, p. 312.

5. Sharma, Vol. I, p. 64. 4. Tod Vol. III, p. 1470.

6. Tod, Vol. III p. 1470.

7. R. C. Majumdar (Ed.)—The Delhi Sultanate, (1960), p. 330; Eklingaji inscription of V. S. 1485. Verse 22.

and Rao Banda ruled Hamuji (Rao Mahirji) and Bir Singh (Rao Bar Singh). It was during Hamuji's time that the Rana, after being surprised and defeated at Nimara, retreated to Chittor, but the insult being too much to swallow, he took a vow not to dine till Bundi was levelled. As the Hada castle was some 60 miles away,¹ a mock Bundi was erected to be taken by storm, but a band of Hadas in the service of Chittor, feeling that 'not even the mock capital of a Hada should be demolished', took up quarters in the mock town and laid down their lives defending it.²

Bir Singh was a contemporary of Rana Lakha (1405-20 A. D.) of Mewar and is said to have been defeated by him.³ In 1432 A. D., Sultan Ahmad Shah (1411-43 A. D.) of Gujerat exacted tribute from Bundi, Kota and Dungarpur. Later Mahmud Shah (1436-69 A. D.) also invaded Bundi about 1453 A. D. on which occasion Rao Bir Singh lost his life. The Sultan also carried off two of his sons; Samar Singh and Amar Singh and converted them to the Muslim faith. Bundi at this time was a tributary of Mewar having been recently forced to submit by Rana Kumbha. Thus Bundi constantly suffered at the hands of his powerful western and southern neighbours and found it difficult to preserve her independent status.⁴

Bir Singh was succeeded by his eldest son Bando (Rao Subandh Deo) well known in the annals of Bundi for his charity. It is said that Rao Bando in a vision was warned by the Goddess Kali of an impending famine. He took precautionary measures and when the great famine visited the country in S. 1540 (1483 A. D.) free food was distributed to the people. Princes from far and wide sought his help.⁵ However, he was ousted by his two apostate brothers with the help of the Malwa army and retired to Matunda in the hills where he died in S. 1560 (1503 A. D.).

Narain Das : Bundi was, however, recovered by Bando's son, Narain Das. There are many legends about his prowess and strength. When still a lad, he paid a call on his uncles and killed them single-handed. He is said to have struck so hard that, after chopping off the head of one of his uncles, his sword hit a pillar and cut a deep mark. The mark can still be seen and the Hadas worship it.

1. Tod Vol. III pp.1471-72

2. Ibid.

3. Jagdish Singh Gahlot—Rajputana-ka-Itihas, p. 204.

4. I. G. I., Provincial series (Rajputana) 1908, compiled by Major Erskine, p. 285. Sharma, Vol. I, p. 67, R. C. Majumdar (Ed.)—The Delhi Sultanate pp. 159, 178.

5. Tod, Vol. III, p. 1473.

Another story says that, on receiving a call from Chittor to save her from the army of the Sultan of Malwa, he reached there and took the Muslim camp by surprise and dispersed the besiegers. In return, the gratified Maharana married his niece to the chief of Bundi, who had routed the enemy so boldly. Narain Das was on good terms with Sanga (A. D. 1509-1527) and fought under his banner at Khanua in 1527 A. D.¹ Nensi writes that Narain Das was in *chakri*, i. e. in the service of Sanga.² This shows that Bundi was now a vassal State of Mewar.

Surajmal : Narain Das was succeeded by Surajmal. Like his father, Surajmal was a brave prince. His sister, Suja Bai, was married to Rana Ratan, and the relationship was strengthened by the marriage of the Rana's sister to the Hada Rao. However, relation between the two princes became strained, partly on account of the poisonous whisperings of a Purbia chief in the confidence of the Rana, and partly through the indiscretions of Suja Bai, who was more attached to her former house than the one into which she had been admitted. The Rana made up his mind to get rid of his brother-in-law and chose spring hunt as a suitable time. Ignoring the prophecy of the *sati* of Bambavada that the Rana and the Rao must never hunt together, the Rao attended the hunt. He successfully avoided two arrows shot at him, but the Rana in a gallop chased him and inflicted serious wounds with his *khanda*. When the Rana was about to give the lethal blow, the wounded Rao gasped and brought the Rana on the ground, knelt upon his breast and plunged his dagger into the heart of his assassin and fell dead on the corpse of his overlord.³

Surthan : Rao Surajmal was succeeded by his son Surthan (1531 A. D.). The new ruler was weak and when the Malwa army ravaged Bundi, he fled and took shelter with Rai Mal Khichi, who was in the area to the north of Kota. Meanwhile Kota and the neighbouring areas had fallen into the hands of the Pathans.⁴ Surthan was unpopular among his nobles, who approached the Rana of Mewar to depose him. This was done and Rao Surthan passed his days in a village which he named Surthanpur.⁵

There is considerable controversy regarding the immediate successor of Surthan. According to Nensi, the Rana conferred the

1. Surajmal, pp. 2029, 2065, Tod, Vol. III, p. 1474-76.

2. Nensi, Vol. I, p. 109.

3. Nensi Vol. I, p. 53. Tod, Vol. III p. 1476-77.

4. Surajmal, Vol. III, p. 2201.

5. Tod, Vol. III, p. 1479.

tika on Surjan, who was already in the service of Mewar and held a jagir of 12 villages. He was now given an extended area which included Bundi, Patan, Kota, Katkbada, Lakheri, Nainwa, Antara and Khairabad, and he was also appointed *Kiledar* of Ranthambhor.¹ On the other hand, Tod writes that Surthan was deposed by the nobles for his cruel conduct and, having no off-spring, was succeeded by Rao Arjun, third son of Nirbudh (son of Rao Bando) who had been brought up at Matunda in the hills of Haraoti. According to Tod, Rao Arjun was killed at the Chittori *burj* when Bahadur Shah of Gujerat besieged Chittor.² He was succeeded by Surjan, the eldest of the four sons of Arjun, in 1533 A. D. It is, however, a known fact that Bahadur Shah of Gujerat besieged Chittor in 1534 A. D. and thus Tod's date is incorrect. Dr. M. L. Sharma, a historian from Kota mentions that Sultan Singh (Surthan) fled on the approach of the Malwa army and was succeeded by Arjun, the elder son of Surthan; but he does not mention his death on the Chittori *burj*. Nensi does not even mention the name of Arjun, and yet at the same time he is silent about the parentage of Rao Surjan.

Leaving aside the error of date, Tod's account is worthy of credence. The death of the Hada in the defence of Chittor was rewarded by the conferment of Bundi, Patan, Kota and the other areas mentioned by Nensi, on his son Rao Surjan.

Surjan : With Rao Surjan commences a new era in the history of Bundi. Before this it had been a vassal of Mewar State; henceforth, it was a tributary State of the Imperial Power. Thus Bundi continued to be a satellite but now moved in a larger orbit and its princes were highly placed Mughal officers.

This change began when Rao Surjan, who held Ranthambhor in trust for Mewar, surrendered his charge in March 1569 after a siege of only a month. The negotiations were conducted by the prince of Amber. The story goes, that Akbar, disguised as a mace-bearer accompanied Raja Man Singh inside the fort, and, when recognized, accepted the ten terms put by Rao Surjan before surrendering the fort. These terms were slightly humiliating for his position as lord of a vast empire.³ Important among these conditions were exemptions

1. Nensi, Vol. I, p. 110.

2. Tod, Vol. III. p. 1479.

3. Surajmal, Vol. III, p. 2265; Tod, Vol. III, pp 1481-83. V. A. Smith, Akbar the Great Mogul, Delhi 1958 p. 71.

from (i) Jiziya or (ii) sending of a *dola* to the Imperial Harem,¹ (iii) holding of stall in the Mina Bazar by the ladies of the Bundi house (iv) branding of Bundi horses with the Imperial *dagh* and (v) performance of the *sijdah* by the rulers of Bundi. How far the above account of the surrender of Ranthambhor is authentic is not known, but the cryptic description of the surrender by Abul Fazl, who merely states that it was arranged by 'the intercession of the countries' and 'the instrumentality of some high officers',² Akbar's romantic and adventurous nature, and the fact that some of these exemptions are recorded in the annals of Bundi, lend credence to the story. After the surrender of Ranthambhor, it was incorporated in the Imperial territory and subsequently formed one of Haraoti which included Bundi and Kota formed Sarkar of Nagor. It was comprised of 31 Mahals and its revenue amounted to 40,389,830 dams.³

Rao Surjan participated in a campaign in Gondwana and was appointed Governor of that region. Later he was transferred as Governor of Banaras, which included Chunar. His two sons, Duda and Bhoj were also in the Imperial service and the latter "was the object of the special favour". In the 22nd year of Akbar's reign, the fort of Bundi was taken from Duda and given to Bhoj, though for what reasons precisely, is difficult to say.⁴ It seems that the expedition of Zain Khan Kuka to Bundi, undertaken in 1557 A.D. was in this connection.⁵ He held a *mansab* of 2,000 and died at Banaras in S. 1642 (1585 A.D.). He was succeeded by Rao Bhoj.⁶

1. In this connection, the following information deserves mention.
When Jahangir wanted to marry the daughter of Jagat Singh, the son of Rajah Man, Rao Bhoj who had succeeded Surjan and was the maternal grandfather of the lady, objected to this alliance but before the Emperor could harm him he died (1607 A. D.). "They say that the daughters of the Rathore and Kachhwaha families have entered the harem of the house of Timur, but that the Hada tribe has never consented to such an alliance." (Maasir-ul-umara, Vol; I, p. 409).
2. Akbarnama, Vol. II, pp. 494-495.
3. Smith, op. cit. p. 71; Ain-i-Akbari (Tr. by H. S. Jerret), Second Edition, Calcutta 1949, pp. 273, 277, and 281.
4. Maasir-ul-umara, Vol. I, p. 409.
5. The Cambridge History of India, Vol. IV, (1957), p. 117.
6. Smith—Akbar the Great Moghal, p. 71.
Surajmal mistakenly says that Rao Surjan was granted a *mansab* of 5,000. Nensi says that Surjan was given only four *purghanas* on the Banaras side (Nensi Vol. p. 111) Tod says that, hereafter, the Hasda bore the title of Rao Raja of Bundi, signifying the complete break of Bundi from Mewar and the cessation of Mewar's overlordship of Bundi (Tod Vol. III, p. 1483).

It may be mentioned here that the territories of Bundi remained unaltered till the partition of Haraoti in 1631 A.D., the reason being that the other States of Rajputana (save Mewar till 1614) had also come under Mughal protection and no extension of Bundi at the cost of her neighbours was possible. Though, for their services to the Mughal emperors, the Bundi chiefs were granted jagirs from time to time, these never became integral parts of the State.

Rao Bhoj: Rao Bhoj, along with his brother Duda, participated in the Gujerat campaign of Akbar and is said to have slain the leader of the enemy. When asked to name his reward, he asked only for leave to visit Bundi during the rains every year. He also distinguished himself in the siege of Ahmadnagar when, in appreciation of his services, Akbar ordered the construction of Bhoj *burj*—a bastion after his name.¹ He was a bold man and the manner in which he displeased Jahangir has already been noted. He died in 1607 A.D. and was succeeded by Rao Ratan.²

Rao Ratan: It was during the reign of Rao Ratan, son of Bhoj, that Haraoti was partitioned. Rao Ratan held a *mansab* of 5,000 and had been honoured with the title of Surbuland Rai and Ram Raj.³ He and his son Madho Singh (aged 15) participated in the first Deccan campaign during Jahangir's reign. Khurram revolted in 1623, Parvez and Mahabat Khan left Burhanpur in March 1624 to meet Khurram's thrust towards Allahabad and left the place in the charge of Rao Ratan.⁴ In the battle of Allahabad, Hridaya Narain, a brother of Rao Ratan who held the jagir of Kota, fled. Kota was thereupon resumed and conferred upon Madho Singh, the second son of Rao Ratan, who had distinguished himself in the defence of Burhanpur when Khurram in alliance with Malik Ambar, laid siege to it.⁵ Rao Ratan died in Balaghat territory in 1631 A.D.⁶

He is said to have founded Ratanpur, a township after his name, during his stay in Burhanpur. Rao Ratan was a distinguished commander of his time and was highly trusted by Jahangir. He is praised in the annals of Bundi for his bravery, charity and love of justice.

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1. Tod Vol. III, 1485. Tod's interesting account how Rao Bhoj and his men refused to shave their beards as a mark of mourning on the death of Jodha Bai is not correct, for Jodha Bai died between 1619 and 1622 A.D.
 2. Maasir-ul-Umara, Vol. I, p. 409.
 3. Sharma, Vol. I, p. 85, E. & D. Vol. VI, p. 412.
 4. Iqbalnama-i-Jahangiri (Mutamid Khan).
 5. Ibid pp. 413-14.
 6. Sharma Vol. I, p. 105,

As regards the partition of Haraoti, Tod believes that the Emperor "dreaded the union of so much power in the hands of this brave race as pregnant with danger and well knew that by dividing he could always rule both, the one through the other".¹ This partition enfeebled Bundi and gave rise to feelings of deepest enmity between the two branches of the family, which injured their own interest.

Rao Chhatrasal: Rao Ratan was succeeded by Chhatrasal, eldest son of Gopinath, whose 11 other sons were assigned jagirs which formed the principal *kotaris* of Bundi. The more important of these were Indargarh (founded by Inder Singh), Balwan (founded by Berisal, who also had Karward and Pipalda), Antardah, held by Mohakam Singh and Thana, granted to Maha Singh. The other sons had no heirs. Later, these three big chiefs of Bundi, i. e., Indargarh, Balwan and Antardah, were separated from Bundi through the machinations of Zalim Singh, the great minister of Kota, who took upon himself to protect them from the imposition of the yearly tribute levied by Jaipur.²

Chhatrasal was a favourite of Prince Dara Shikoh. He was appointed Governor of the Imperial Capital, which post he held throughout his reign. He figured prominently in the assaults on Daulatabad, Bidar and Kulbarga and in the last two (1667 A.D.) led the escalade in person.

By this time Shahjahan's health had begun to fail. Knowing that a war of succession was likely to ensue, Dara Shikoh sent orders direct to Chhatrasal, then serving in the Deccan under Aurangzeb, to return to Agra immediately. Chhatrasal showed the *farman* to the Prince and sought his permission to leave. This was refused, for his services were too valuable to be lost. The Hada had already sent his baggage in advance and now, accompanied by his men and the Rajput princes who had decided to remain loyal to the Emperor, retreated towards the Narbada in defiance of Aurangzeb's orders. Aurangzeb's troops pursued them but did not dare attack.³ Chhatrasal moved on to Bundi. Meanwhile, the war of succession had begun and Dara had lost the first round at Dharmat (April 1658).

Dara held Chhatrasal and his clansmen in such high esteem that, when a few nobles advised him, after the defeat at Dharmat, to make

1. Tod, Vol. III, p. 1487.

2. Tod, Vol. III, p. 1488.

3. Tod, Vol. III, pp. 1490-1492.

terms with Aurangzeb, he replied that he could drive Aurangzeb's men like hares with the help of Chhatrasal Hada. In the battle of Samugarh (29 May, 1658) Chhatrasal clad in saffron robes, the mark of death or victory, with his Hada Rajputs formed the vanguard of Dara and died along with his youngest son, Bharat Singh, his brother Mohkam Singh, three of his nephews and the choicest of his clansmen. In the two battles (Dharmat and Samugarh) 12 princes of the blue blood together with the heads of all the Hada clan sealed their fidelity with their lives. Chhatrasal will ever remain an immortal name in the annals of Haraoti for his courage and devotion to a pledge.¹

Bhao Singh : Rao Chhatrasal was succeeded by his eldest surviving son, Rao Bhao. To chastise Bhao Singh for the hostility of his father, Aurangzeb commissioned Raja Atma Ram Gaur of Sheopur "to reduce that turbulent and disaffected race, the Hada" and to annex Bundi to the Government of Ranthambhor. Raja Atma Ram laid siege to Khatoli, a town of Indergarh, but soon afterwards was worsted at Gotarda and took to flight, leaving behind his baggage and the Imperial ensigns. Aurangzeb then thought it wiser to conciliate the brave Hada, just as he had done in the case of Mirza Raja Jai Singh and Maharaja Jaswant Singh. He sent a *farman* to Rao Bhao asking him to reach the court to receive due honours, and later posted him under Muazzam. The Government of Aurangabad was also granted to him. Bhao Singh died there in February 1678, leaving a name venerated for a charitable nature and illustrious deeds.²

Aniruddha : Bhao Singh had no son and Aniruddha Singh, grandson of his brother Bhim, succeeded. At the time of his accession Aurangzeb sent his own elephant Gaj-Gour with the *khilat* of investiture to mark his sense of appreciation of the services rendered by the Hadas to the dynasty of Babar.³ He was ordered to proceed to the Deccan, there he won many laurels and on one occasion rescued the ladies⁴ of the Imperial *harem* from enemy. When asked to name his reward, he requested command of the vanguard of the army. The brave Hada distinguished himself in the siege of Bijapur. Once he had to rush back to Bundi to deal with his vassal, Durjan Sal, who had taken possession of his capital. Durjan Sal Hada, who was a leading vassal of Bundi, after quarrelling (1687 A. D.) with Aniruddha

1. Tod, Vol. III, p. 1490-2.

2. Tod, Vol. III, p. 1493, Tod gives the date of his death as 1682 A. D. while Manucci (Vol. II P. 402) says that Bhao Singh died between March 1677 and February 1678.

3. Tod, Vol. III pp. 1490-2.

4. Waqaya of 30 Zilquada Regnal Year 25 (J.S.A.).

came to Bundi and captured the fort by assault. But on the approach of his master he went away towards Marwar where the Rathore war against the Mughals was in progress. He married a sister of Mukund Singh Champawat, a Rathore leader and with his thousand Hada horsemen, played a distinguished and effective role in the war against the Mughals, and once, one of his deep trust in the Imperial territory menaced even Delhi, the capital.¹ Later, Aniruddha, along with Raja Bishan Singh of Amber, was posted in the north-west under prince Shah Alam. Here he died and was succeeded by Budh Singh,² with whom starts yet another chapter in the history of Bundi.

Budh Singh : From the accession of Budh Singh onwards the history of Bundi is no longer obscure, for, there is a wealth of details in the archives of the covenanting States of Rajasthan. It is no longer necessary to rely solely on the works of Nensi, Surajmal or Tod or to refer to tradition to fill the gaps. Henceforth the history of Bundi is richer and varied but tragic, though it does not actually end in tragedy.

The new ruler, Maharao Budh Singh, then posted at Kabul with prince Muazzam, took leave and reached Amber in the early months of 1707 A.D. to marry the sister of Sawai Jai Singh.³ At that time none knew that this marriage would bring immense misfortune to Bundi and Rajputana. Budh Singh fought on the side of prince Muazzam in the battle of Jajau. After his victory, Muazzam, now styled Bahadur Shah, conferred the title of Rao Raja on Budh Singh and also the State of Kota whose prince, the late Rao Ram Singh Hada, had fought against him in the war of succession.⁴ However, his two attempts to annex Kota (1707-08) failed on account of the resistance offered by the local Hadas.⁵ Subsequently, Bahadur Shah recognized Bhim Singh, son of Ram Singh, as ruler of Kota. Budh Singh took this setback gracefully and was sent by the Emperor, along with Chatrasal Bundela and Bakshi-ul-Mulk, to negotiate with Jai Singh and Ajit Singh, who had risen in arms.⁶ Soon after, however, Budh Singh fell under the influence of *Vam Marg*, a Tantric cult, and

1. Sarkar—A Short History of Aurangzeb, Calcutta, 1962 pp. 372-73; Burn Cambridge History, Vol. IV, p. 303.

2. Tod, Vol. III p. 1494.

3. Jai Singh sent a letter to his *vakil* (Jan. 1707) asking him to get leave sanctioned to Budh Singh so that he might be able to come to Amber (J. S. A.).

4. Irvine 'Later Mughals' Vol. I p. 125. His title of Rao Raja is mentioned in the Akhbar dated 29 Rabi-ul-Awwal 1124 H (Jaipur State Archives).

5. Surajmal, Vol. IV, pp 3008-9.

6. Akhbar dt. 4 Rabi-ul-Awwal 1124 H (Jaipur State Archives).

neglected his duties. As a result, Farrukhsiyar, who became Emperor in December 1712, sequestered the *pargana* of Mhow Medana on account of Budh Singh's failure to comply with an Imperial order to attend court, and gave this area to the ruler of Kota.¹ Thereupon Budh Singh attacked Kota and ignored the *farman* of the Emperor to desist. He was, therefore, dismissed from his *mansab* on 12th December 1713 and Maharao Bhim Singh of Kota was granted permission to annex Bundi².

Bhim Singh attacked and captured Bundi in the following month of Muharram and Farrukhsiyar, after renaming Bundi as Farrukhabad, formally conferred it upon Bhim Singh,³ who transferred the treasure and the insignias to Kota which the Bundi rulers had received from the Mughal Emperors from time to time.⁴ Many a stratagem was tried to get back the ensigns, but without success. It is interesting to note that Ajit Singh of Jodhpur came within 50 miles of Bundi with the intention of attacking the Kota occupation troops, but withdrew.⁵

Budh Singh unofficially participated in the Imperial campaign in Malwa against the Afghans and the Marathas in 1714 and Bundi was restored to him through the efforts of Jai Singh. He joined the army of Sawai Jai Singh which was proceeding against Churaman Jat of Thun.⁶ In the intrigues and counter-intrigues between the Saiyyad brothers, Abdulla Khan and Hussain Ali Khan, on the one hand and Farrukhsiyar and his supporters on the other, Budh Singh remained on the side of the Emperor along with Jai Singh. Both, however, had to leave Delhi. A few days later the Saiyyads placed their own candidate on the throne⁷ and Bhim Singh of Kota, a prominent member of the Saiyyads group, annexed Bundi again in February 1720.⁸ After four years and ten months, Budh Singh was again a homeless wanderer. He participated in the abortive rebellion of Chabela Ram and Girdhar Bahadur against the Saiyyad brothers at Allahabad, but when Girdhar Bahadur was conciliated by the grant of

1. Akhbar dt. 13 Ramzan 1125 H (Jaipur State Archives).

2. Akhbar dt. 5 Zilhijja 1125 H (Jaipur State Archives).

3. Akhbar dt. 5 Zilhijja 1125 H i. e. Saturday 12 December 1713 (Jaipur State Archives).

4. Akhbar dt. 9 Safar 1126 H. i. e. Saturday 13 Feb., 1714 (Jaipur State Archives).

5. Ibid.

6. Akhbar dt. 12 Sawal i. e. Tuesday 18 September, 1716 (Jaipur State Archives).

7. Khafi Khan, p. 851.

8. Surajmal, p. 3075.

subah Awadh, he remained the lone survivor of the former anti-Saiyyad group.¹

Fortune at last smiled on Budh Singh when Hussain Ali was assassinated in September 1720 and Abdulla Khan was defeated and captured. He was again permitted to reoccupy Bundi in September, 1720,² and after some initial difficulties was successful in doing so.³ The relations of Jai Singh and Budh Singh were friendly till 1726 A. D.,⁴ but then a domestic feud developed out of a controversy regarding the legitimacy of a son from Jai Singh's sister who had been married to Budh Singh in 1707.⁵ The estrangement continued to worsen and in 1729,⁶ Jai Singh's forces made a surprise attack on Bundi and enthroned Dalel Singh of Karwar, son of Salim Singh Hada, a vassal of Bundi. Towards the end of 1729, Jai Singh 'the sole prop of the usurper of Bundi' left for Malwa whereupon Budh Singh advanced to recover his State. But finding that reinforcements from Jaipur had reached Salim Singh in time who was holding Bundi for his son Dalel, Budh Singh counselled postponement of the attempt. His advice, however, produced no effect upon some of his spirited followers, who attacked the Jaipur forces on April 6, 1730 at Kusalath, but were defeated. Dalel Singh was formally crowned as the ruler of Bundi on May 19, 1730.⁷ Kota's relations with Jaipur had been cordial for some time past, but now her ruler, Maharao Durjan Sal, decided to help the elder Hada branch. A fierce battle was fought at Pancholas on July 21, 1730⁸ between the Kachhwahas and the Hadas and the latter lost the day.⁹ Thus the second attempt of Budh Singh to decide the issue by sword also failed.

1. Irvine, Vol. II, p. 12.
2. Akhbar 26 Zilquada 1132 H (Sunday 18th Sept., 1720) Jaipur State Archives.
3. Maharao Arjun Singh's letter to Jai Singh (dt. 26th July, 1723) Jaipur State Archives).
4. This is evident from a letter of Jai Singh addressed to Budh Singh in the year 726 in which he asks him to rush to the help of Mewar in case of an invasion by the Marathas (J. S. A.).
5. Kapatdwara documents Nos. 1426/R. 855/R and Memo Hindi No. 1493 dt. Ashada Vadi 2 S. 1787 throw light on this affair.
6. Sarkar—Fall of the Mughal Empire, Vol. I, Calcutta 1949. p. 133, 139; Surajmal, pp. 3542, 3285; Tod, Vol. III, p. 1497.
7. Sarkar—op. cit. p. 139; Surajmal, p. 3147.
8. A paper dt. Bhadv Vadi 3, S. 1787 (J. S. A.)
9. Ibid. Hada preparations for the battle were on a large scale and not what Col. Tod says, that Budh Singh's three hundred horses alone faced the Jaipur army under five principal vassals of Jai Singh (Tod, Vol. III, P. 1498).

Budh Singh was now crippled both financially and militarily. In November 1732, Jai Singh gave his daughter to Dalel Singh in marriage who was his protege on the throne of Bundi. It was done on the understanding that the son from the Jaipur princess would succeed Dalel Singh.¹ Budh Singh took refuge in Udaipur till, in 1734, he received providential help in the person of Pratap Singh Hada, elder brother of Dalel Singh, who had been feeling aggrieved at the sudden rise of his younger brother. Prompted by Budh Singh's Kachhwahi queen, he negotiated with the Marathas, who agreed to restore Bundi to Budh Singh on payment of rupees six lakhs. In April 1734 a large Maratha force under Malhar Holkar, Ranoji Sindhia and Anand Rao Pawar came to Bundi and led the assault on Vaisakh vadi 15 S. 1791 (April 22, 1734) on the day of the solar eclipse. The Marathas proclaimed Budh Singh the ruler of Bundi in his absence and Jai Singh's sister tied a *rakhi* on the wrist of Malhar.² After receiving the agreed amount, the Marathas, numbering 20,000 left Bundi. But as soon as the Marathas departed the Jaipur troops again placed Dalel Singh on the throne.³ Thus after a month's rule in Budh Singh's name, Bundi again came under Jai Singh. This was the fourth and last time that Budh Singh had gained and lost Bundi. From 1730 to 1744 A. D. Bundi was virtually a dependency of Sawai Jai Singh and pursued no policy of its own. Dalel Singh regularly attended the Dushehra *darbars* of Sawai Jai Singh.⁴

Ummed Singh : Budh Singh died a frustrated man, leaving the fight to be carried on by one of the bravest Hadas, Ummed Singh. Jai Singh of Jaipur, too, died in 1743. At this time Ummed Singh was only 13, but the moment he learnt of the death of the arch enemy of his father he attacked and took Patan and Gondoli (10 miles east of Patan).⁵ Meanwhile, Maharao Durjan Sal of Kota had requested Sawai Ishwari Singh of Jaipur to recognize Ummed Singh as ruler of Bundi.⁶ Ishwari Singh was not so imprudent as to permit the replacement of the Jaipur influence by that of Kota. Thereupon, in 1743 A.D., the Kota forces attacked Bundi, but were repulsed.⁷

1. Kapatdwara document No. 8/908 K (Serial No. 100) contains all the terms of the agreement.

2. Surajmal, Vol. IV, P. 3216.

3. Ibid p. 3221.

4. Papers Syaha Hazur (J. S. A.)

5. Tod, Vol. III, p. 1499.

6. Surajmal, Vol. p. 3326.

7. Dalel Singh's letter to Ishwari Singh (J. S. A.)

Ishwari Singh now felt that Ummed was a potential danger. He therefore sent a force to attack him in his retreat at Burh (old) Lohari. The attack was beaten off with heavy loss to the Jaipur forces and their kettle-drums and standards were captured. Smarting under this reverse, Ishwari Singh then sent an army of 18,000 men under Narain Das Khatri to Bundi. Forming a *gol*, i.e., a dense mass of troops with lances levelled to strike, Ummed led the charge, "cutting a vista in the dense host of the enemies.", but it was of no avail and the battle was lost. It was a defeat which in some ways was no less glorious than that of Pratap at Haldighat. Like Chetak, Ummed's steed Hanja, with its intestines protruding as a result of a wound, bore its master throughout the battle, and did not breath its last till it had carried him to safety in the Siwali Pass. When Ummed Singh resecured the throne, his first act was to erect a statue of Hanja in the *chauk* of the city.¹

About this time, Rana Jagat Singh of Mewar agreed to support Ummed Singh's claim and the combined armies of Mewar and Kota reached Jamoli (1744 A. D.). Ishwari Singh, however, won over the Rana by agreeing to give Tonk, Toda and three other *parganas* to prince Madho Singh, son of Sawai Jai Singh from his Mewari wife.

Durjan Sal of Kota then tried to procure the assistance of Abhai Singh of Jodhpur and sent his agent, Govind Ram, on this mission. The Kota agent failed to procure help from Jodhpur but Govind Ram managed to secure the services of the army of the Governor of Gujerat, Fakhrud-daula, on payment of rupees worth one lakh, and also obtained help from Shahpura. The Kota army, thus reinforced, made a successful assault on Bundi on July 28, 1744.² Dalel Singh fled to Nainwa. Durjan Sal assigned the paragona of Lohitpur to Ummed Singh, but the young Hada declined the offer.³

Ishwari Singh now took the help of Jiyaji Sindhia, son of Ranoji, and again placed Dalel Singh on the throne of Bundi.⁴ Dalel Singh promptly attacked Kota. The siege lasted 63 days, during which one of Sindhia's arms was severed by a cannon ball. In May 1748, a treaty was signed by which the Kota Maharao agreed to pay Rs. 2,00,000 to the Maratha leader. Dalel Singh ceded Patan to the Marathas as the price for their help on the condition that they would retain it as long as Bundi would remain with Dalel Singh.⁵

1. Tod, Vol. III, p. 1500-1503.

2. Vamsha Prakash p. 168.

3. Vamsha Prakash p. 168.

4. Surajmal Vol. IVV p. 3381.

5. Vamsha Prakash p. 165-70.

Shortly after, Ummed Singh ousted Dalel Singh, but after a brief rule lasting only 16 days he was forced to leave on the arrival of the Jaipur forces. Dalel Singh was asked if he would like to be reinstated on the throne of Bundi but he refused, saying that he would not like to be charged with treason again, which had lowered him in the eyes of all.¹

Ummed Singh now was again a wanderer. He tried to procure help from Mewar and then from Marwar. During these wanderings at Banodia, he met his Kachhwaha step-mother, who had been the cause of the estrangement of Budh Singh with the Jaipur ruler in 1726. Now, however, she took pity on her step-son and resolved to seek the intervention of Malhar Rao Holkar on his behalf. She met Malhar beyond the Narbada and adopted him as her brother by tying the *rakhi* on his wrist. When Malhar agreed to redeem Bundi for Ummed Singh, the Kachhwaha Rani led him straight to Jaipur.² He was joined on the way by Maharana and Abhai Singh. Ishwari Singh was defeated by this formidable combination and concluded a treaty recognizing Ummed Singh as a ruler of Bundi.³

With a copy of the deed which Ishwari Singh had signed renouncing all claims to Bundi and fully acknowledging the right of Ummed, a contingent of Kota reached Bundi, ended the Jaipur regime and installed Ummed Singh on the throne on October 23, 1748. Raja Ishwari Singh, following this debacle, ended his life by poison. Malhar Rao Holkar, as the price for his help, received the town and district of Patan, which was divided into three shares; one for the Peshwa, another for Holkar and the third for Sindhia. But the revenue of the Peshwa's share went to Holkar in lieu of his services to the-Poona Government.⁴

Ummed Singh's relations with the Kota ruler eventually became strained as the Bundi contingent sent to fight on the side of Kota in the battle of Bhatwara (November 30, 1761) did not join the engagement and he also displeased the Marathas by helping Bijai Singh of Jodhpur against them, and by maintaining cordial relations with Madho Singh, the new ruler of Jaipur.⁵ Hence the Kota ruler, Shatrusal, with the help of Mahadoji Sindhia and Kedarji attacked Bundi. Though Ummed Singh was helped by the Jaipur ruler, he

1. Tod Vol. III, p. 1504.

2. Tod Vol. III, p. 1504.

3. Sharma Vol. II, pp. 394-395.

4. Tod Vol. III, p. 1504.

5. Kazzat Mutfarrik S. 1818 (K. S. A.).

lost the fight and had to pay huge indemnity. In 1770 he abdicated in favour of his son and became a monk under the name of Shriji.

It is said that Ummed abdicated in order to pass his days in penance for killing Deo Singh of Indargarh, along with his son and grandson. Deo Singh's offence was that when Ummed Singh, after his defeat at Dablana, reached Indargarh, he was refused a horse and was asked to leave the confines of the principality. After Ummed Singh became undisputed ruler of Bundi, he did not harm the Indargarh chief for eight years though the latter showed no regret for his past conduct. Deo Singh was at Madho Singh's court when the coconut sent by Ummed arrived, seeking the hand of the Jaipur prince for his sister. When asked about Budh Singh's daughter, the chief of Indargarh gave an insulting reply, casting doubts as regards her blood.¹ Because of this insult to heart, in 1757, when he was on a visit to the shrine of Bijaisenji Mata in the vicinity of Indargarh, he invited its chief to join the other nobles of Bundi along with their families. Deo Singh came, accompanied by his son and grandson and immediately all three were cut down. Their bodies were denied the traditional burial and were thrown in the lake. The treachery and barbarity of these acts, however, preyed on the conscience of Ummed Singh and he resolved to become an ascetic. 86493

After his abdication, the next four years of his life were passed in visiting various shrines in India, but he had to interrupt his wanderings on hearing the death of Rana Ari Singh at the hands of his (Ummed's) son Rao Raja Ajit Singh in 1773 when they were out for shooting on the heights of Nanta.²

Ajit Singh : Some differences had developed between Bundi and Mewar regarding the construction of a fort at Bilaita (Mewar), possibly because Ajit Singh regarded it as lying in Bundi territory. However, at their very first meeting the Rana was charmed by the manners and conduct of the young Hada and the question of Bilaita was put aside. As spring was at hand, Ajit Singh invited the Maharana for a *shikar* trip in the preserves of Bundi. Ajit was timely reminded by his father of the prophecy of the *sati* of Bambavda that "the Rao and the Rana should never meet at the *aheria* or spring hunt without death ensuring", but he decided to ignore the old tale. The evening before the hunt, the minister of Mewar came to the Rao and told him, in a most insulting tone, that the Rana had ordered that he should surrender Bilaita else he would be placed under restraint.

1. Tod Vol. III, pp. 1508-11.

2. Tod Vol. III, pp. 1508-11.

This was a lie but it was believed by the Rao who, after the hunt, suddenly attacked the Rana with his lance and killed him. Within two months, the Rao died of a disease believed to be the result of the curse of the concubine who had ascended the pyre with the mortal remains of Ari Singh.¹

Ajit Singh was succeeded by his infant son Bishen Singh (1770-1821 A. D.). Shriji (Ummad Singh) appointed Dhabhai as regent, and every four years or so, returned to Bundi to safeguard the interests of his grandson.²

The Eight Kotaris : It has been noted that the relations between Bundi and Kota had worsened during Ummad Singh's time. One important reason for the estrangement between the two Hada States was in respect of the eight *kotaris*, which led to the battle of Bhatwara (1761) between Jaipur and Kota. These *kotaris* formed a compact region adjacent to the territories of the States of Kota, Bundi and Jaipur. They were : Pipalda, Gainta, Karwad, Pusod, Indargarh, Khatoli, Balban and Antarda. Of these, the first four were founded by the descendants of Hridaya Narain, the younger son of Rao Ratan who, after holding Kota in jagir for 20 years, had been deprived of it for leaving the field in the battle of Allahabad in 1624 A.D.³ The Mughal Emperor had then assigned Kota to Madho Singh, but the latter obtained for his brother a large jagir under the fort of Ranthambhor. The four key points of this principality were—Pipalda, Gainta, Karwad and Pusod. The remaining four *kotaris* were founded by the successors of Indar Singh and his son Bairi Sal, who were sons of Gopi Nath, the eldest son of Rao Ratan who, for misconduct, had been overlooked for succession to the Bundi throne. The penalty had been imposed upon his son also, but he was given a large jagir under the *Sarkar* of Ranthambhor and was made a *mansabdar* of 1000.⁴ In course of time, this jagir split up into the principalities of Indargarh, Khatoli, Balban, and Antarda.

These eight *kotaris* were directly under the *Sarkar* of Ranthambhor. When Ranthambhor was made over to Madho Singh of Jaipur by the Emperor in 1753, the question of the allegiance of these *kotaris* came up.⁵ By tradition, they were more closely related to Bundi than Kota, but the latter was more powerful and politically more

1. Tod Vol. III, pp. 1412-1414.

2. Tod Vol; III, p. 1514.

3. Surajmal p. 2486, 2495 and 2496.

4. Ibid p. 2446, 2447, 2450, 2452, 2463, 2465.

5. Vir Vinod by Shyamlal Das p. 1418-19. Tarikh-in-Ahmad Shahi p. 94.

stable, and had friendly relations with the Marathas, at that time the most formidable power in India. For this reason, the chiefs of the *kotaris* responded to the overtures of Himmat Singh Jhala, the ambitious *fauidar* of Kota. He promised political protection to the principalities if they transferred their allegiance to Kota, which was being claimed as a right by Madho Singh of Jaipur.

While the problem was in the initial stages, Himmat Singh died and was succeeded by his adopted son, Zalim Singh, who was to acquire great celebrity for his courage, farsightedness and Machiavelian policies. He invited the chiefs of the *kotaris* to Kota where they were received by the Maharao and assured that, if Madho Singh forced the issue, Kota would meet the challenge. Agreement was finally reached¹. As soon as Madho Singh heard of this concord, he mobilized his army and marched against Kota. There followed the famous battle of Bhatwara, fought four miles from the tehsil headquarters of Mangrol. A number of jagirdars of the *kotaris* participated, including Sanman Singh of Pipalda, Hamir Singh and Khuman Singh of Karwad and Kushal Singh of Gainta. The *kotari* chiefs brought their own troops, whose number exceeded 500². Malhar Rao Holkar, then encamped at Madhkargarh in the Mukandara pass, agreed to encamp in the neighbourhood of the battlefield so as to give the Jaipur forces impression that he would fight on behalf of Kota if the need arose. Zalim Singh commanded the Kota troops in the battle, which commenced on the third day of the latter half of the month of Agahan S. 1818 (A. D. 1761) and lasted three days, resulting in complete victory for Kota³.

Though Jaipur was removed from the scene, the *kotaris* remained a bone of contention between Kota and Bundi. When Kota signed a treaty of alliance with the British on December 26, 1817, the *kotaris* were left under her political protection. Kota was the first Rajputana State to enter into treaty relations with the East Indian Company, and had been of very great help in suppressing the Pindaris. Besides, Kota had staked her all for the *kotaris* in 1761, and Zalim Singh Jhala was a man who could not easily be ignored by the British while conditions in Bundi were still far from stable. However, the permanent sequestration of the principalities was painful to Bundi

1. "Zalim Singh" by Dr. (Miss) R. P. Shastri, MSS p. 27.

2. K. S. A. S. 1818, Basta 58, Bhandar No. 1.

3. Kota archive sources convincingly prove that Malhar did not join the engagement. Only Rs. 35,000 were spent on account of Holkar. Besides, his soldiers were paid a *petia* or daily allowance for three days by Kota (K. S. A. of S. 1818-20, Basta No. 58).

and was disliked even by Col. Tod who says: "The frank and brave Rao Raja could not help deeply regretting the arrangement which, he emphatically said, was 'clipping his wings'. This disposition was a bad one, and both justice and political expediency enjoined a revision of it, bringing about a compromise which would restore the integrity of the most interesting and deserving little state in India¹."

Bishen Singh: The question of the *kotaris* had already created ill-feeling between the two *Hada* States when Rao Raja Bishen Singh, aged only two years, ascended the *gaddi* of Bundi after the death of his father Ajit Singh in 1773. However, relations between Bundi and Kota began to improve after 1774 through the efforts of Zalim Singh. From his subsequent conduct it would seem that the purpose of Zalim Singh in his attempts to improve the relations between Kota and Bundi was to bring the latter under the complete domination of the former. In 1774, Zalim Singh met Sukh Ram, the Diwan of Bundi, at Keshorai Patan and received him with great honour and affection. Then he took the Diwan to the temple of Keshorai and, in his usual dramatic way, put a *tulsi* leaf in his own hand and, clasping the hand of the Bundi Diwan, solemnly swore before the diety that henceforth they were brothers. He then invited Sukh Ram to visit Kota, where Maharao Ummed Singh received him with honour and gave him leave with a congratulatory message and presents on the occasion of Bishen Singh's accession to the *gaddi* of Bundi, where they were suitably received.²

In the beginning, Bishen Singh's chief advisers were Sukh Ram and Hamir Singh Nathawat; the former was also the Diwan. Soon, however, the counsels of Krishna Singh Nathawat and Chhou Lal Nagar began to prevail at the court of Bundi. These two men were in secret league with Zalim Singh and, under their evil advice, Bishen Singh sent a message to Shriji not to re-enter Bundi and "to eat sweetmeats and tell his beads at Banaras". This act of ungratefulness caused regret in Rajputana and Pratap Singh of Jaipur invited Shriji to Amber and even offered to capture both Bundi and Kota and place it at the feet of his guest.³ Shriji politely refused, saying that the two States were already his, as on one throne was his nephew and on the other his grand-child.⁴

1. Tod Vol. III P. 1517.

2. Surajmal pp. 3808, 3822-25.

3. Ibid p. 3940; Tod Vol. III, p. 1514.

4. Tod Vol. III, p. 1514.

Meanwhile, Zalim Singh had created an estrangement between Bishen Singh and Sukh Ram also. A fine of one lakh rupees was imposed on the latter and he was dismissed from office.¹ Soon all the key posts in the State were in the hands of Zalim Singh's men and he began to control the entire affairs of Bundi State. His domination of the affairs of Bundi reached its climax in 1792 when he married his daughter, Ajab Kamwar Bai, to the young ruler of Bundi. The marriage was attended by the leading Maratha and Pindari sardars and French generals.²

Zalim Singh had already reduced his own master, Maharao Ummed Singh, to a ruler in name only, but soon the people of Bundi who were loyal to the ruling family were able to see through his designs, and they convinced Bishen Singh that he was dangerous. They also advised him to request Shriji to come to Bundi. When Zalim Singh heard of this, he himself wrote a letter to Shriji to come to Bundi and sent Lalji Ballal to escort Shriji home, to show his solicitude for Bishen Singh. The meeting between Shriji and his grandson took place in the temple of Shri Rangji. Zalim Singh was present, but thereafter his influence began to decline and all his men holding various offices in Bundi were dismissed³. Even then he continued to control large areas of Bundi and Bishen Singh did not dare challenge the Jhala on important issues because of his capacity to harm Bundi through the Marathas and the Pindaris, with both of whom he was on good terms. The following instances will show his continued interference in the affairs of Bundi.

Zalim Singh had obtained the parganas of Jahajpur, Shakargarh, Ithoda, Sanganer etc., from Udaipur as security against loans advanced to Mewar by him and had posted his troops in these areas. Zalim Singh said that the Kota forces stationed there afforded security of person and property to the adjoining parganas of Bundi and so these should share in their upkeep. Bundi was not in a position to resist the demand and paid *faujbarad* imposed upon the villages of the *tafas* of Badodia, Bansi, Richhanda and Sahaspur. The total amount imposed upon the 80 villages of Bundi came to Rs. 9,246/9/- annually and was levied from 1798 to 1817⁴. By the treaties which Kota and Udaipur signed with the East India Company, Zalim Singh had to give up his claim to the parganas of Mewar and, with it, the imposition of

1. Surajmal p. 3940.

2. Ajab Kumwar Bai Ka kagad S. 1849 (K. S. A.).

3. Ummed Singh Charit by Lajja Ram Mehta P. 194.

4. K. S. A. S. 1872 Basta 10, Bhandar 212.

faujbarad on the villages of Bundi also ceased. Zalim Singh also levied *peshkash* on some villages of Bundi and imposed a *bhalmansi-barad* or 'gentlemen's tax' on the prosperous businessmen of some towns, e. g., Hindoli, Pandher, etc¹. He also held a number of villages of Bundi or *Kukta*, for which he kept two-thirds of the revenue to himself and remitted the rest to the Bundi Darbar. He had assigned these villages to various departments of Kota state. Thus these villages were to all intents and purposes under the rule of Zalim Singh and when he commenced revenue settlement operations in Kota, these villages were brought under the scheme². Again, when Maharao Kishore Singh took asylum in Bundi to escape Zalim Singh, the Bundi ruler was warned through Col. Tod that he would have to bear responsibility for any attack by Kishore Singh on him. Bishen Singh had to submit as he was not in a position to displease Zalim Singh as well as the British Resident.

This was a troubled period for Bundi, as, apart from exploitation by Zalim Singh, it suffered periodical looting expeditions of the Marathas and, after 1780, the Pindaris as well. At first, Zalim Singh's policy was to check the Pindaris by organizing local militias, but when this proved ineffective he cultivated friendship with the Pindari sardars and assigned them jagirs: Mir Khan, Karim Khan and other Pindari leaders were on the most intimate terms with him and for years their families enjoyed the hospitality of the astute Jhala. After 1794, however, when the relations between Bishen Singh of Bundi and Zalim Singh were becoming strained, the latter was less concerned with saving Bundi from the depredations of the Marathas and the Pindaris and it was but natural that the State should welcome the rising power of Britishers that crushed the free-booters.

MODERN PERIOD

Monson's Retreat

In 1804, Bundi gave "most efficient assistance" to Col. Monson in his disastrous retreat before Holkar's army. The panic-stricken Colonel retired with his battalions to the southern side of the Mukandarra Pass, south of Kota, leaving Col. Lucan and the cavalry supplied by Bundi and Kota to check the advance of Holkar. The Hadas fought most valiantly and delayed Holkar considerably³. For this reason Bundi incurred the displeasure of the Marathas, who

1. Ibid.

2. K. S. A. S. 1874 Basta III, Bhandar 21/2.

3. 'Amir Nama' by Bhusawaa Lal (H. J. Princeps) P. 215.

continued to ravage the region till it came under British protection in 1818.

During this period the British did nothing to help their allies, one reason being that they were preoccupied with the war in Nepal. When this war ended in December 1815, they turned their attention to quell the power of the Maratha chiefs and the first step in this direction was the annihilation of the Pindaris¹. In 1817 a circular letter was addressed to the chiefs of Rajputana inviting their representatives to Delhi for concluding offensive and defensive alliance with the English "in return for which we demanded homage to our power, and a portion of their revenues as the price of protection"².

Zalim Singh of Kota was the first to accept the invitation, though he was on best terms with the Pindaris, against whom the treaties were primarily directed. Large numbers of Pindaris had been settled by him at Belandi, Shergarh and Pindaron-ki-Chaoni and more than 40 minor Pindari chiefs were in possession of jagirs. When the war commenced and three British divisions closed in on the Pindaris, Bundi rendered effective help to the British³ along with Kota, and the Pindari power was completely destroyed.

Alliance Concluded

On February 10, 1818, Bundi concluded a treaty of alliance with the East India Company by which she accepted political protection and agreed not to have direct political relations with any other Power. The tribute which she had been paying to Holkar was remitted and the lands held by him were returned to Bundi. Maharao Bishen Singh agreed to pay the same tribute to the British which he had been paying to Sindhia. This was fixed at Rs. 80,000 per year, half of it being on account of Sindhia's share of the revenue (two-thirds) of Patan district. The British were then under the impression that Patan had been usurped by Sindhia and, therefore, decided to restore it to Bundi⁴, but when it was found that Sindhia had received Patan from the Peshwa, to whom Bundi had ceded it for his assistance in expelling Daul Singh, the amount of tribute was reduced to Rs. 40,000 a year. In 1844, Sindhia transferred to the British two-third of Patan along with other territories for the

1. Kaye's "Life and correspondence of Charles Lord Metcalf" Vol. I P: 312-15.

2. Tod, Annals and Antiquities of Rajasthan, 1950, Vol. II, P. 448.

3. Tod Vol. III. P. 1517.

4. I. G. I, (1908) P. 286-87.

C. U. Aitchison-A collection of Treaties, Engagement and Sanads, Vol. III, Calcutta, 1909, pp. 225-26 and 235-37.

support of the subsidiary forces, whereupon the ruler of Bundi asked that Patan be ceded to him". Sindhia was unwilling to give up the suzerainty, but in 1847, an agreement was signed on November 29 with the consent of the Gwalior Darbar, by which Patan was made over in perpetuity to Bundi on payment of Rs. 80,000 a year to be credited to the Gwalior Durbar. By the treaty of 1860, however, the British obtained sovereign rights over the area by Sindhia in Patan district and the additional payment was transferred to them.

Maharao Bishen Singh died in 1821 and was succeeded by his son, Ram Singh, who was only eleven years old¹. By this time both the Pindaris and the Marathas had been subdued and, as a result, a very turbulent but colourful period in the history of the area came to an end. Henceforth, the integrity of Bundi territory became the responsibility of the British India Government.

During Maharao Bishen Singh's rule the chief agents of the monarchy in Bundi were :

1. The Dewan or *Musahin*;
2. The Faujdar or *Kiledar*;
3. The *Bakshi* and
4. The *Risala* or Comptroller of Household Accounts.

The Dewan or *Musahin* was responsible for the entire management of the territory. The *Faujdar* or *Kiledar* was the governor of the castle and usually a *Dhabhai* or foster brother of the ruler held this post. The *Bakshi* controlled the accounts of the State and the *Risala* those of the Household. Tod mentioning his extraordinary management of revenue says : "Instead of the surplus being lodged in the treasury, it centred in a mercantile concern conducted by the Prime Minister, in the profits of which the Raja shared. But while he exhibited but fifteen per cent gain in the balance sheet, it was stated at thirty. From this profit the troops and dependents of the court were paid, chiefly in goods and grain, and at such rate as he chose to fix. Their necessities, and their prince being joint partner in the firm made complaints useless; but the system entailed upon the premier universal execration³."

1. Tod. Vol. II London 1950, P. 408.

2. Tod. Vol. II, London 1950, P. 408.

3. Ibid, P. 407.

Ram Singh : On his death bed, Rao Raja Bishen Singh nominated Col. Tod as guardian of his infant son Ram Singh and charged him to watch over his son's welfare and that of Bundi. Ram Singh was installed on the *gaddi* by Tod on August 3, 1821. Bohra Sumbhoo Ram, his father's minister, was continued in power and became the regent during the young prince's minority. At this time, though the elements of disorders had been subdued they were not entirely crushed and the ambition and turbulence of a senior noble, Balwant Rao of Gotra, who had stormed and taken Nainwa during Bishen Singh's time, was a source of great worry. It was also suspected that the Chief Minister, Sumbhoo Ram Bohra, had embezzled large amounts of State funds.

Fortunately for Ram Singh, Tod took a personal interest in the welfare of the State and reformed its financial administration. He prohibited the revenues of the State from being utilized in the business concerns of the Ministers and required them to be deposited at the Kishan Bhandar or treasury at the palace. A system of checks on receipts and expenditure was also introduced. He made the *Kiledar* and other officers jointly responsible for State funds and ordered the *Bohra* and other officers to inform him of the annual surplus that would be set aside for accumulation till Rao Raja Ram Singh attained his majority.

During Ram Singh's long minority, the British Government had on more than one occasion to interfere in the internal administration of the State. The Chief's attitude towards the British during the mutiny of 1857 was one of appalling and lukewarmness. In the case of the rising of the Raj troops at Kota, it amounted almost to an open support of the rebels' cause. This was due in some measure to the fact that the chief was not on good terms with the Raja of Kota.

The fiscal revenues of Bundi were at the time less than rupees three lakhs but, as a result of Tod's reforms, they soon rose to more than rupees six lakhs a year.

Ram Singh who had no male issue received the *sanad* on March 11, 1861 entitling him to the right of adoption. His rule was conservative but popular and he was known as a man of integrity. He was described as the most conservative Rajput in the conservative States of Rajputana. During his reign, two more treaties and an agreement were signed with the British Government on February 1, 1869 commonly known as Extradition Treaty providing for the mutual surrender of persons charged with certain specified offences. It was

modified by the Agreement of January 1, 1888. On January 18, 1882, an Agreement was made for the supervision of the manufacture of salt in the States, the prevention of the import and export of any salt excepting that on which duty had been levied by the British Government; and the abolition of all and any kind of duties thereon. In return the Raja was to be paid Rs. 8,000 annually by the British Government. He died in 1889 after ruling for nearly 68 years.

Raghubir Singh; Maharao Raja Raghubir Singh, the adopted son of Ram Singh, succeeded the *gaddi* on April 12, 1889 and was invested with full ruling powers on January 9, 1890. In the World War (1914-1918) and later in the Afghan campaign of 1919 he placed his personal services and the resources of the State at the disposal of the British Government. He died on July 26, 1927, after a rule of 38 years and was succeeded by his nephew, Maharao Ishwari Singh, on August 8, 1927.

Ishwari Singh: Maharao Raja Ishwari Singh (1927-1945) was invested with full ruling powers on September 26, 1927. He had as his Prime Minister Mr. A.V. Robertson, a competent administrator during whose time several fine buildings and roads were constructed. He served the State for ten years and during this period he increased its revenue from rupees 12 lakhs to rupees 36 lakhs. For the first time Bundi had surplus budget.

Bahadur Singh: Maharao Raja Ishwari Singh died in 1945 and was succeeded by Maharao Raja Bahadur Singh, who had been adopted in 1933 from the Kapren family and was a direct descendant of Maharao Raja Budh Singh, ruler of Bundi from 1695 to 1739. He was born on March 17, 1921 and succeeded to the *gaddi* on April 23, 1945. The Maharao fought the Second World War and was awarded the Military Cross for gallantry during the Burma campaign. Apart from his personal services, he placed the resources of the State at the disposal of the British Government during the war.

Post Independence Period

Though the rulers were very loyal to the British and rendered them valuable services during the two World Wars, Maharao Raja Bahadur Singh acceded to the Indian Dominion in August, 1947 as soon as foreign rulers relinquished power. In March 1948, Bundi with the other south-eastern States of Rajasthan, namely Banswara (including Kushalgarh), Dungarpur, Kishengarh, Kota, Pratabgarh, Shahpura, Jhalawar and Tonk formed the United States of Rajasthan. In 1948 Bundi signed another covenant and joined the reconstituted Rajasthan Union in which Udaipur was also merged. This Union

was inaugurated on April 18, 1948. In March, 1948, Jaipur, Jodhpur, Bikaner and Jaisalmer joined this Union which came to be known as United States of Rajasthan, with the ruler of Udaipur as Maharaj Pramukh and that of Jaipur as Raj Pramukh. Subsequently, agreement was reached between the United States of Rajasthan and the rulers of the covenanting States of the Matsya Union, namely, Alwar, Bharatpur, Dholpur and Karauli on May 10, 1949 and as a result the new State of Rajasthan came into being on May 15, 1949. The demarcation of divisions, districts, sub-divisions and tehsils was taken up and Bundi became one of the 25 districts of Rajasthan. Thirty villages of tehsil Nainwa of the former Bundi State were transferred to Tonk district and seven villages of the former Kota State were acquired by the new district of Bundi.

Popular Movements

In 1926, in the time of Maharao Raja Raghubir Singh, a movement, against *Begar* and *Charai* was started in Kota and Udaipur under the leadership of Manikya Lal Verma of Udaipur and Shri Nanu Ram of Kota. The public of Bundi co-operated with this movement and, in the agitation that followed, Nanakji Bhil was shot dead by the State Police and thus became the first martyr in the history of Bundi's fight for freedom. The movement was suppressed but, as a result, a people's organization known as the Praja Mandal was established. The leaders were Shri Gopal Sutania, Shri Jai Lal Jhandel and Shri Gopal Lal Kotia. From 1927, when Maharao Raja Ishwari Singh was installed on the *gaddi*, the Praja Mandal gained in strength and made repeated demands for popular government. One incident is worthy of note as having had a profound effect on public opinion. A Brahmin named Ram Nath Kudal was killed on the order of the ruler because of his refusal to perform the cremation ceremony of a deceased concubine of the royal family. There was great public agitation and a nine-day *hartal* was observed, during which the police fired at a crowd of demonstrators.

Due to want of proper organization, and repressive action by the State police, the Praja Mandal found itself unable to function effectively and so, on July 9, 1944, it was reorganized by some enthusiastic workers and the name was changed to "Lok Parishad". The first elected President of the new body was Shri Hari Mohan Mathur and the Secretary was Pt. Brij Sunder Sharma. The declared aim was to form a responsible government in the State by non-violent means.

The Lok Parishad was more successful in pressing its demands and on October 24, 1946, the new ruler, Maharao Raja Bahadur Singh,

proclaimed certain reforms, among which was the formation of an elected Constituent Assembly. It was decreed that a popular Ministry would be formed in the State but some ministers would also be nominated by the ruler. This provision was not acceptable in the Constituent Assembly. One section of the Parishad felt that it ought to take advantage of the ruler's offer and join the Ministry, but the majority held otherwise and, as a result, Shri Rishi Dutt Mehta resigned and Pt. Brij Sunder Sharma was elected President of the Parishad.

In March 1948, for the first time, the Union of Rajasthan was formed comprising the nine States with Kota as its capital; but after a month Udaipur State also joined it and Udaipur city became the capital of the former Rajasthan. Shri Manikya Lal Verma was appointed as Chief Minister and Pt. Brij Sunder Sharma was taken in his Cabinet as Law Minister. On the 1st of May, 1948, an Executive Officer for Bundi was appointed by the new Government, who took over charge from all the Ministers of Bundi and after three months Bundi State was changed into a district and a Collector was appointed. In March, 1950, when former Rajasthan was merged into the present Union of Rajasthan, Bundi was made a district of the bigger Rajasthan.

CHAPTER III

PEOPLE

POPULATION

Total Population

The total population of the district in 1961, according to the provisional census figures, was 3,38,208. The distribution among the various administrative units was as follows :—

Unit	Area (Sq. miles)	Total	Population	
			Males	Females
District	2,173	3,38,208	1,78,153	1,60,055
Bundi Sub Division	1,282	2,07,094	1,08,921	98,173
Bundi Tehsil	316	71,837	37,900	33,937
Patan Tehsil	457	85,567	44,985	40,582
Talera Tehsil	509	49,690	26,036	23,654
Nainwa Sub Division	891	1,31,114	69,232	61,882
Nainwa Tehsil	439	66,873	35,204	31,669
Hindoli Tehsil	452	64,241	34,028	30,213

Growth of Population

The density of population for the district as a whole is 60 persons per sq. Kilometre (156 persons per sq. mile). At the time of 1951 Census the density was 50 persons per sq. Kilometre (131 persons per sq. mile) and in 1941 it was 117 persons per sq. mile. The density is greatest in Bundi tehsil, where it is 227 persons per sq. mile and least in Talera Tehsil, where there are only 98 persons per sq. mile. The mean density of population for Rajasthan as a whole is 153 persons per square mile.

There has, however, been steady growth of population in the area now forming this district since 1921. In the earlier decade there

was actually a decrease largely due to the terrible famine and a series of lean years-thereafter, which led to migration on a large scale. Thus whereas in 1911, the population was 2,18,730, the number dropped to 1,87,068 in 1921. The number again rose to 2,16,772 in 1931 recording partial recovery in succeeding decades. The population rapidly increased to 2,49,374 in 1941 and 2,80,518 in 1951. The 1961 Census population figure of 3,38,208 represents an increase of 20.5 per cent over that of 1951. In respect of growth of population Bundi occupied 24th position among the districts of the State. Only Bhilwara and Ajmer showed less growth of population.

Emigration and Immigration

Figures showing the number of persons born outside the district but residing therein in 1961 were not available at the time of writing but broad conclusions regarding the emigration and immigration may be drawn from the 1951 Census figures. In that year, of a total population of 2,80,518, 93.3 per cent or 2,56,063 persons (1,35,099 males and 1,20,964 females) were born in the district itself. A total of 18,533 persons (8,448 males and 10,085 females) were born in other districts of Rajasthan of whom 12,760 persons (5,691 males and 7,069 females) were born in the adjoining districts, mainly, 9,862 persons in Kota, 1,193 persons in Tonk and 593 persons in Chittorgarh. The number of persons born outside Rajasthan but within India was 3,314 (1,774 males and 1,540 females). Persons born outside India numbered 2,578 (1,331 males and 1,247 females). The number of displaced persons in the district was 2,609. Of these, 16 immigrated from East Pakistan and 2,593 from West Pakistan.

These figures do not give a complete and actual picture of migration because of the custom prevalent throughout India for young married women to return to their parental homes for confinement, many of the future inhabitants of the district thus being born outside its limits. It has also to be remembered that the Census statistics portray conditions existing at a fixed moment once in 10 years, and thus take no account of movements of population under stress of adverse circumstances or for any other reason. However, the fact that nearly 9/10 of the population were born within the district itself points to the fact that there is a very little immigration, and that too largely from the surrounding districts. The case is not far to seek, as this is an area which recommends little to the would-be immigrants. As regards emigration, in spite of the fact that life is hard, this is not a noticeable feature.

Urban and Rural Areas

In the Census of 1951, six towns were listed in the district-Bundi with a population of 22,697, Lakheri Cement Works with a population of 8,118, Nainwa with a population of 5,749, Lakheri with a population of 4,894, Keshoraipatan with a population of 3,451 and Kapren with a population of 2,849 making a total urban population of 47,758. In the 1961 Census, Kapren has not been classed as a town and the urban areas are thus confined to Bundi, Lakheri, Nainwa and Keshoraipatan. Both the townships of Lakheri were combined. The criterion of declaring an area as urban was changed. Only those places were classed as towns which had municipalities or had a population of not less than 5,000, a density of not less than 1,000 persons per sq. mile, and at least three-fourth of their adult male population employed in pursuits other than agriculture. Bundi has a population of 26,476 comprising 13,917 males and 12,559 females. The population of Lakheri has gone up from 13,012 (both Lakheri Cement Works and Lakheri) in 1951 to 13,724 in 1961 comprising 7,184 males and 6,540 females. The population of Nainwa is 6,862 comprising 3,608 males and 3,254 females. Keshoraipatan has a population of 4,401 comprising 2,409 males and 1,992 females. Thus the total urban population in 1961 was 51,463 as compared to 44,909 in 1951 (excluding Kapren)—an increase of 14 per cent as compared to the figure of 20 per cent for the district as a whole.

At the time of Census of 1951 the rural population totalled 2,32,760 or 83 per cent of the total population of the district. By 1961 the figure had risen to 2,86,745. The distribution of the rural population tehsil-wise is as follows :

Tehsil	Male	Female	Total
1. Hindoli	34,028	30,213	64,241
2. Nainwa	31,596	28,415	60,011
3. Bundi	23,983	21,378	45,361
4. Talera	26,036	23,654	49,690
5. Keshoraipatan	35,392	32,050	67,442
Total	1,51,035	1,35,710	2,86,745

In 1961 only 4.59 per cent of the total population was urban, the reason being that there was not marked growth of industry during the previous decade.

Sex Ratio

In this district, as in many other parts of Rajasthan, there is a marked paucity of females. In the Census of 1921 and 1931 the number of females per 1,000 males in the district was 916. The next decade revealed no striking increase, the ratio being 918 only. The number fell down to 913 in 1951. In the last decade there was a striking fall and the ratio stood at 898.

Lower female ratio is said to be an indication of urbanisation but this is not the case in this district. In the urban areas, according to the Census of 1951, the number of females per 1,000 males in the district was 951 while in the rural areas it was 905 only. On scrutinizing the ratio separately, in the agricultural and non-agricultural classes it was observed that female ratio was higher in non-agricultural than in agricultural classes. It was 906 in non-agricultural classes. Among the economically active population of the agricultural classes the female ratio was not so high as that among semi-active persons, being 196 females per 1,000 males in the economically active population while the corresponding ratio amongst semi-active persons was 2,374 females per 1,999 males. Amongst the inactive or non-earning persons females were 1,377 per 1,000 males. Similar phenomenon was observable among non-agricultural classes. In them also the female ratio amongst the economically active persons was inconsiderable being only 269 females per 1,000 males, while that amongst earning dependants, it was as high as 2,233 per 1,000 males, amongst non-earning dependants it was 1,763 per 1,000 males.

Amongst Hindus the females were 928 per 1,000 males, amongst Muslims 759 and among Jains 996.

Age

In the 1951 Census it was found that infants below one year of age formed 3.3 per cent of the total population, children aged one to four years formed 11.4 per cent, those aged five to fourteen formed 24.2 per cent, persons aged 15 to 34 formed 34.8 per cent, those aged 35 to 54 formed 20.4 per cent and persons aged 55 and over formed 5.9 per cent.

LANGUAGE

The principal local language of this district is Rajasthani, which according to Dr. Grierson's classification belongs to Indo-European family, Indo-Aryan Branch Central Group. Including all its dialects it has as her speakers in this district 2,33,808 persons who form 83.3

per cent of the population; Bhili, which is not really an independent language but an admixture of Rajasthani with Gujarati, has as her speakers only 365 persons. Hindi is spoken by 41,882 persons who form 14.9 per cent, Urdu is the mother tongue of 1,483 persons who form 0.52 per cent. Gujarati is spoken by 847 persons. Sindhi and Punjabi are spoken by 1,084 and 1,745 persons respectively who are displaced persons. Kanjari (or Sansi) is spoken by 577 persons. (All these language figures are based on the Census of 1951).

Bilingualism is not very common in the district. Out of the 2,33,808 persons returned in the Census having Rajasthani as their mother tongue, 4,228 spoke also the subsidiary languages. In the case of other languages, bilingualism was found among the people as follows: Western Hindi 5,819; Punjabi 542; Sindhi 413; Gujarati 385; Eastern Hindi 33; Marathi 29; Bengali 22; Asiatic languages 20; Telgu 6; Behari 5; Tamil 4; Kanjari or Sansi 2, and Bhili 1.

The principal local dialect of Rajasthani spoken by the people of this district is Harauti which is the mother tongue of 1,78,111 persons. Other dialects spoken are (i) Mewari-Khairari which is spoken by 44,630 persons, (ii) Mewari by 4,566 persons, (iii) Marwari by 3,017 persons, (iv) Jaipuri by 1,920 persons (v) Malwi by 602 persons and (vi) Banjari by 548 persons (figures taken from 1951 Census).

The medium of instruction in Primary, Middle and High Schools is Hindi.

The written language of the educated classes even in social, friendly and domestic correspondence is gradually being changed from Harauti to Hindi and English and their spoken language is a mixture of Hindi and English. The most common script is Devnagri.

RELIGIOUS AND SOCIAL GROUPS

The bulk of the population consists of Hindu who form 93.4 per cent of the population, their total strength being 2,61,946 (1,36,349 males and 1,25,597 females); Jains are 3,747 in number (1,870 males and 1,877 females) and form 1.2 per cent of the total population; Muslims are 13,882 (7,891 males and 5,991 females) in number and form 5.0 per cent; Christians are 32 in number (17 males and 15 females), Sikhs 906 (515 males and 391 females) and Zoroastrians 4 in number (2 males and 2 females).

Castes

According to the Census of 1951, in this district the population of non-backward classes, including Brahmins, Chaker, Dhaker, Daroga, Khati, Mali, Pathan, Rajput and Mahajan etc. was 87,728 persons (45,563 males and 42,165 females). Among Rajputs are included Sondhias. Other numerically important classes were :

1. Mina	36,498	7. Kir	4,094
2. Gujar	34,771	8. Nai	3,664
3. Chamar	20,121	9. Jat	3,050
4. Balai	10,304	10. Raigar	3,012
5. Kumbhar	7,519	11. Teli	2,861
6. Bhangi	4,800	12. Bhil	1,481

The strength of scheduled castes was 32,180 persons (15,904 males and 16,276 females). 60 castes have been declared by the Rajasthan Government as *Backward* for the purpose of educational facilities only. Their strength, according to Census of 1951, was 80,907 persons (41,100 males and 39,807 females). Other caste or class names found in the Census slips in response to the question regarding social group are nearly 188 in number. Some of them are really synonyms or section names of any one or more of the castes.

The caste system has not yet lost its rigidity to any appreciable extent in this district. The people think in terms of their caste and cannot easily be brought together. The Harijans and other backward tribes cannot cooperate shoulder to shoulder with the Hindus due to the social and economic gulf. In this district there is a regular quarrel between the Meenas and the Chamars on the question of social privileges, i. e., Meenas cannot tolerate Chamars preparing sweets of sugar and putting on gold jewellery and so on. Although the Constitution has not allowed such distinctions; but in practical life difficulties and differences of this sort do arise even now. There are certain organizations in the district such as Harijan Sewak Sangh, which are attempting to improve the conditions.

Beliefs of the People

Dreams : Certain articles or events when seen in dreams are believed to be auspicious and others inauspicious. The sight of a white cow, silver, lotus, Brahmin, *ghee*, curd and honey in the dreams is regarded as auspicious. If one dreams of sprinkling water over his head, some scene of death, the cremation of a person, sees himself

swimming in water, riding an elephant, weeping, meeting a lady or some friends, these symptoms are believed to bring prosperity to the dreamer.

Falling of stars, bands, tongue or teeth, smearing of oil, cow dung and dirty water are symptoms believed to bring calamity to the dreamer. If a dreamer sees a person wearing red garland with red sandal wood pasted on his forehead and riding an ass or a camel or a male buffalo and going towards south, such a man is believed to die within a few months. If the dreamer sees himself riding a deer he will have to undertake a long journey, and riding a camel he will be attacked by some disease. If he sees riding himself an elephant he will gain prosperity and if a boar, he is sure to die.

Omens : If a man, going on his mission, happens to pass a lady on his right hand with a jar filled with water, or a pot filled with curd, a deer or a dog, he is sure to gain success. The crossing of way from right to left by a partidge, a peacock, a deer, and a duck is the sign of failure in the mission. Sight of three Brahmins, two Vaishyas, four Kshatriyas and nine women is supposed to be inauspicious.

Sneeze : The sneezing on the left hand side or towards the back at the time of sleeping or of taking bath or of taking meals is considered auspicious.

Sneezing at the time of entering into the house of another person, at the time of marriage before starting on a work and in front of a person are said to be inauspicious.

Quivering of parts of the body : The quivering of the left side of the body of a lady and that of the right side of a man are considered auspicious. The reverse effects bring calamity. The quivering of head brings gain of land, of lips the desired object and the gain of wealth, of chest victory, and of the fore part of the nostril results in death.

Falling of Lizard : Its falling on head brings gain of land; on the fore part of the nostril sorrow; on left hand displeasure from the government; on knee prosperity; on the forehead gain of a horse; on the right hand meeting with brother; on neck longevity; on shoulder journey; and on left foot the death of a relative.

Good and Evil Spirits : The people of the villages and in general conservative people in towns, believe in the existence and in the activities of the spirits. This belief is based upon *Garud-Puran* and other *dharam shastras*. It is believed that after death, the soul of the

deceased does not leave his house and haunts it for 12 days. By performing *Pind Dan* it acquires a new body and goes to *Yam Lok* where his record of sins and pious actions is referred to. On its basis rewards and punishments are awarded to him. The person possessing pure soul untainted by bad action gets *Mukti* or *Moksh* and does not take re-birth.

There are many ways to get rid of the *Pret Yoni* (the life of an evil spirit) e. g., *Shradh* at Gaya, pilgrimage to the holy places, the recitation of the holy books like *Bhagwat Geeta*, *Ramayan*, *Maha Bharat*, etc. People with modern education do not cherish such beliefs.

Yantras: The belief in the efficacy of *Yantras* or amulets called *taveez* in Urdu in removing the effects of evil spirits and curing certain diseases is common among rural people.

Mantras: Belief in the efficacy of recitation of *mantras* to gain desired objects or to harm others is also common in rural areas. The *mantras* are used to cure diseases, to remove the evil effects of ghosts and spirits, to cure snake-bite and even to inflict death. There are certain *mantras* by the recitation of which people can gain their desired object.

Tantras: Certain *Sadhus* and *Faqirs* called *Tantrikas* are believed to possess miraculous magical powers to remove the fevers, the evil effects of ghosts, or of evil eye with the help of a tuft of peacock feathers or with a broom. There is a practice prevalent among the illiterate masses called *totkia* in which certain articles like chillies etc. are waved round the head of a patient and placed at cross roads. Anybody who happens to touch those articles is believed to catch the disease and the original patient is cured. The *Hat Yogis*, *Oghad Panthis*, and *Jogis* are all *Tantrikas* who can influence the people by their wonderful application of such *tantras*.

The worshippers of Bherun are called *Bhopas*. They put on a unique type of dress to make their effects felt on others. They are found moving in the rural areas more frequently than in urban ones. Generally, their dress consists of a red turban or bare headed, a rosary of corates round their necks, a red *angarkha* and also a red *kachha* (shorts) with a *lathi* in hand and a bag on their shoulders. They have ashes smeared on their foreheads and distribute *Bhashmi* (ashes) to cure diseases of the people. They make use of *yantras* and *mantras* and earn their living by begging in the name of their diety *Bherunji*.

Mahurat and Dishashul: Before proceeding on a journey the people of the district, both in the rural as well as in the urban areas, take note of the days and direction in which they like to proceed on a journey. According to the version of astrologers they avoid certain days. According to their beliefs nobody should start on a journey on Wednesday as well as on Saturday. They also avoid *Amavasya* and the day following. A journey to the west is forbidden on Sunday and Friday, to the east on Monday and Saturday, to the north on Tuesday and Wednesday and, to the south on Thursday. In cases of emergency, they take advantage of a procedure called *prasthan* to avoid the evil effects. They tie a few grains of rice, a coconut and a silver coin in a white piece of cloth and put it at some holy place as temple, a day or two before they take to their journey. This is called *prasthan*. When they proceed on journey, they take the *prasthan* with them.

Yogini: It is auspicious to keep *Yogini* at back, the *Dishashul* on the left and the moon in the front at the time of proceeding on a journey. It is also believed that particular work should be done on a particular day of the week only, e. g., the new clothes should only be put on Wednesdays, Thursdays and Fridays and not on Mondays. Hair should not be dressed on the sixth, eighth and fourteenth day of the month, and also not during *Magha*, *Rohini*, *Kritika* and *Anuradha Nakshatras*. The new shoes should not be put on Mondays. No work should be taken in hand when the moon occupies the fourth, eighth and twelfth position of its *Rashi*. The work started on Saturday is sure to end in good result.

Veneration of Cow: A cow is held in great veneration and is considered sacred by all the Hindus. She is styled as equivalent to mother and is worshipped on many occasions in the year, as on *Gopashtami* in *Kartika*, on *Vatsya Dwadashi* in *Bhadwa*. Her excreta (cow dung) and urine (*gau mutra*) are considered sacred. On all auspicious occasions the floors are plastered with cow dung for purification. During the ceremony of *Prashchita*—purification of a sinner from his sins—cow dung and *gaumutra* are given to the sinner to drink in the form of *Panch Gavya* (a mixture of cow dung, *gaumutra*, curd, milk and ghee). Other sacred animals are the monkeys, being the soldiers of the army of Ram and the peacocks, being the conveyance of *Saraswati*, the goddess of learning.

Sacred Trees: To the Hindus trees and plants such as *Tulsi*, *Peepal*, *Khejri*, *Banyan*, *Anwali*, and *Bel* are held sacred and worshipped on several occasions.

Tulsi : There is a belief that God Krishna resides in the plants of *Tulsi*. The leaves of *Tulsi* are essential in all the items of food served before Lord Krishna for *Naivedya*. The decoction of *Tulsi* is also prepared for curing of Malaria fever. It is also used in many other ways as medicine. Rosaries are also made out of dry wood of *Tulsi*.

Peepal : There is a belief that the *Peepal* tree is the abode of gods in the morning, but in the afternoon it becomes an abode of *Praits*. The people worship the tree of *Peepal* in the month of *Baisakh* for purifying themselves from the sins.

Khejri : The Rajput *rajas* used to worship *Khejri* tree at the time of *Dashera*. There was a belief that victory could be achieved by worshipping this tree.

Banyan : This tree is worshipped on *Jaishtha Badi Amavashya* by the ladies. *Sati* Savitri worshipped this tree in order to gain more strength for maintaining the *Pativarat Dharma* and, therefore, under this belief the ladies still worship this tree. It is also considered to be the abode of god Shankar.

Anwali : It is worshipped on *Kartik Shukla Navmi*. It is believed that Lord Krishna resides in it, and the garland of *Anwalis* is very much liked by god Krishna.

Bel : The leaves of a *beeli* tree are offered to god Shankar in the month of *Shrawan*. There are generally three leaves in every twig of this tree but sometimes there are five and even seven. God Shankar is very much pleased if one offers *belpatras* of five or seven leaves.

Sacred Days : *Ekadashi* or the eleventh day of each fort-night is regarded as the most sacred day in the month. It is believed that if a man passes away on this day he goes to heaven.

Oaths : Oaths common for all Hindus are of *Ganga Mata* or of cow, and for Muslims that of *Quran*. Oaths are also taken of relatives viz. father, mother, children, husband, sister or brother.

Livelihood Pattern

70.6 per cent of the population, i.e., 1,98,105 persons (1,03,915 males and 94,190 females) belong to agricultural classes and 82,413 persons or 29.4 per cent (42,737 males and 39,676 females) to non-agricultural classes. In the rural areas the agriculturists form 82.6 per cent, whose total strength is 1,92,293 and the non-agriculturist 17.4 per cent, i.e., 40,467 persons. In the urban areas non-agriculturists

are in prominence, being 41,946 or 87.8 per cent while the agriculturists are only 5,812, i.e., 12.2 per cent. Of the agricultural classes, a great majority consists of cultivators of owned land who are 1,62,178 (85,290 males and 76,888 females) i.e. 81.86 per cent of the total agricultural classes. Cultivators of un-owned land come next in numerical significance. Their number is 9,777 (5,284 males and 4,493 females) who form 4.94 per cent of the total agricultural classes. Non-cultivating owners of land and agricultural rent receivers etc. are 10,429 in number (5,207 males and 5,222 females) or 5.26 per cent, while cultivating labourers are 15,721 (8,134 males and 7,587 females) or 7.94 per cent of the agricultural classes.

Among the non-agricultural classes, those depending on services and other miscellaneous sources form the bulk of the population, their strength being 33,893 persons (16,870 males and 17,023 females) who form 41.12 per cent of the non-agricultural population. Persons depending on Industry (production other than cultivation) are 35,271 persons (18,733 males and 16,538 females) who form 42.80 per cent of the total non-agricultural classes. Traders rank third being 10,903 persons (5,907 males and 4,996 females) or 13.23 per cent of the non-agricultural classes; and those depending upon transport are 2,346 persons (1,227 males and 1,119 females) or 2.85 per cent only.

Economic Status

Out of every 10,000 people belonging to the agricultural classes 4,735 are non-earning dependants, while 3,137 are actual self supporting persons and 2,128 earning dependants. Amongst the agricultural classes only about 26.54 per cent have a secondary source of income, of whom 21.28 per cent are earning dependants and the rest are self supporting persons. Including the whole time and part time workers in cultivation 97,150 are responsible for the entire agricultural production of this district.

Amongst non-agricultural classes about 55.90 per cent are non-earning dependants. The percentage of earning dependants among the non-agricultural classes is 6.50. The proportion of non-earning dependants is higher and that of earning dependants is lower in urban than in rural areas. In this district, the proportion of non-earning dependants in the urban areas is 60-70 per cent, as compared to 50.96 per cent in rural areas. The proportion of earning dependants is 3.46 per cent in urban as compared to 9.65 per cent in rural areas.

Further economic analysis of the self supporting persons of the non-agricultural classes shows that out of 10,000 persons of all

non-agricultural classes, 27 persons are employers, 2,991 are employees, 6,711 are independent workers and 271 are economically self-supporting persons.

SOCIAL LIFE

Joint Family System

Throughout the state, the joint family, as a general rule, consists of the parents, sons—married and unmarried, and the unmarried daughters. It continues to be a joint family so long as its members find it possible to live together in harmony. But dissensions take place, especially among the females, and the grown up sons live apart as far as all domestic matters are concerned; though as regards property, there is, as a rule, no separation during the life time of the father. There are some signs that the joint family system is breaking up in the towns, amongst the industrial and artizan classes and the educated more than amongst the illiterate.

The true *Mitakshra* joint family system, in which the head of the family, *Karta*, has unlimited powers and control over the income and expenditure of the family, is now on the wane. In most of the Hindu castes in Bundi district, the system does still exist though not in its true sense. Joint family of the present day is more a matter of convenience than an inviolable sacred institution.

Marriage and Morals

Marriage is more or less universal in this district as in other parts of the State. According to the Census of 1951, the number of the married males per 1,000 males in this district was 481 and that of married females was 516 per 1,000 females. It means that nearly all persons of marriageable age were in fact married. Unmarried males were 463 and unmarried females were 353 per 1,000. The proportion of widowed and divorced persons taken together was very insignificant, males being 56 per 1,000 and females 131 per 1,000.

Polygamy is allowed only among Rajputs, Minas, Gujars, Ahirs, Dhakars, Malis and Nais. In Brahmins and Vaishyas it is rarely found. Widow remarriage is common among all classes of people, except Brahmins, Rajputs and Vaishyas. In every case of widow remarriage, a certain amount of money is required to be paid by the husband to the relatives of the deceased husband or in their absence to her parents. When the payment is not peacefully settled it results in a quarrel and the relations are embittered. The widow remarriage is called *nata*. The issues of the previous husband are called *gelar putra*

and the new father is called *bakhda bap*. Divorce is uncommon among the Brahmins, Rajputs and Vaishyas. The divorce can be demanded in cases of quarrel, misbehaviour, bad character, financial stringency or unequal match.

In Hindus generally, the property is inherited by the sons equally, but, amongst the Rajputs the eldest son gets the major portion of the property and the younger brothers get smaller shares.

A widow takes life interest in her husband's property. On her death the property is inherited by the heirs of her husband. In the agriculturist classes there was a different law of inheritance governed by the Bundi Tenancy Act, 1937, which applied to all the tenants, without any distinction of caste and creed. According to it, daughters inherited the property of the father so long as they were unmarried and upon their marriage the property reverted to the heirs of the father. But the property other than the agricultural land could vest in daughters as life estate. *Stri Dhan* was the absolute property of the wife and passed to her heirs on her death.

The custom of adoption is governed by the Banaras School of Hindu Law. The Jagirdars and the Muafidars had to take permission of the ruler before adoption. Among Jains, the widow can adopt a son to her husband. Giving and taking is an essential condition and no custom in derogation of it is recognised by the court.

Gharjawai : system i. e., to keep the son-in-law at the residence of his father-in-law is not very common here and is prevalent only among some backward classes.

The Census figures of 1951 show that amongst girls aged 14 or less, 97 per 1,000 were married and amongst boys of the age 14 and under, 31 per 1,000 were married. Infant widowhood is a more serious evil than early marriage. In this district there were, in the Census of 1951 seven widows or divorced females per 1,000 who had not yet attained the age of 14. There have been no cases of inter-caste marriage in the district and the old ideas still hold sway.

A Hindu must marry and beget a son (*putra*) to save him from Hell (*narak*). He must also see that his daughters are not left unmarried at puberty, for to do so would not only bring social obloquy on his family but also subject him and his ancestors to damnation. While marriage is obligatory, it is hampered by numerous restrictions. A Hindu must marry within his own caste and outside the circle of those who are related to him within seven degree. Most of the

children are married by their parents in their infancy and they become first acquainted when they are already husband and wife. Widows, except in certain castes, are prohibited from remarrying though widowers are allowed to remarry. The Muslims, especially those who are converts from Hinduism, have been affected in various degrees by the example of Hindu marriage usage; and Indian Christians also have not always escaped the same pervading influence.

Purda System: Among the Hindus this system is prevalent only among Rajputs and also among their associates who have remained in their contact, as Rao, Bhat, Charan, Daijwal etc., and in rich families among Muslims. In other castes the ladies freely move outside but only cover their face with their *sari* or *dupatta* called *ghoonghat*. Muslim ladies wear a special apron called *burqa*.

Ghoonghat: It is also used in-doors before elders. In some cases the mother-in-law keeps *ghoonghat* before her son-in-law and the bride before her father-in-law for some years. Now-a-days among the educated classes this system is being relaxed gradually.

Home Life: The villagers generally live in *kacha* houses with tiled roofs and mud walls whitewashed with chalk, which are about ten feet high and only one storeyed, they lack ventilations; but they have open compounds before them. *Neem* trees inside or around the house are a common feature which is considered hygienic. There is no latrine in the huts and people go outside the village for nature's call. The villages are but clusters of huts with narrow lanes mostly situated on a raised ground, called *tila* by the side of a river or at any other place where water is available and the land is fertile. The tiles on the roofs of the huts are rearranged during the rainy season to avoid leaking but monkeys soon upset them although thorny bushes are placed over them. There is no furniture in them except cots. A house consists of a kitchen, a store-room and an open enclosure for cattle. Adjoining to the main door, there is a covered space in every house called *pol* or *dukan* which serves the purpose of parlour or drawing room. The houses belonging to a *Bania* or jagirdar are usually *pucca* with an additional storey. A *pucca* temple is a common feature in every village. The only furniture in rural houses is a few cots.

In towns the houses are mostly built *pucca* covered with a roof of stone-slabs, plastered with lime and whitewashed. The houses have a few rooms according to the status of the owner having a kitchen, a store-room and one or two additional rooms. The rich persons own

old styled big houses called *havelis* with a number of rooms and generally having three to four storeys. The upper storey is occupied by the owner while the lower ones are given on rent. The city of Bundi presents a unique picture as regards its situation and dwellings. The Taragarh, Ranganath temple, the palaces of the Maharao and big buildings around it with Nawal Sagar tank present a picturesque view and add beauty to the town. The style and structure of these dwellings is a mixture of Rajasthani and Mughal architecture. Big stone pillars to construct verandas, round stone arches for doors, and small windows covered with stone cut *jali* are a general feature of these houses. The walls of certain big rooms in the palaces and *havelis* are very smooth and painted after the Bundi style of painting, depicting scenes of religious and historical importance, e.g., the famous *Teej* procession of Bundi: Elephant fight, *ras lila*, lion-hunting, pictures of Ganesh and Mahadeo, *Raj tilak* of Ramchandra, and the paintings of *naika-bhed*. The main gate of the building is spacious and has round arches with two raised platforms on either side called *gokhras* or *chabutra*. The outer walls of the houses are also painted with objects like elephant, lion, horses, sun and moon, the god Ganeshji, the state processions, the modern vehicle as train, motor car etc. A small statue of Ganesh installed over the main gate, is an essential feature of all Hindu buildings. The rest of the city is a group of houses of all designs with a strong stone wall. The houses differ according to status of the people living in different localities, but generally the materials used are stones, stone-slabs, lime, sand, cement, mud, wood, and iron. The old houses are roofed with wooden beams, covered with wooden planks and concrete termed as *Kari-pati*; certain roofs are built after *Laday system*. Modern houses are all roofed with stone-slabs, supported upon iron or stone girders, old houses are poor in ventilation and the windows in them are small, and rooms dark and damp. The ground floor in congested localities is very dark and damp and unfit for human-habitation and is generally used as a godown.

Of late, there has been a tendency towards the expansion of the town, outside the town wall. Outer suburb called *Barli Bundi* has got a good hygienic situation and well ventilated houses built after the modern style. Most of the officers have their residence in this part. To meet with the housing problem for the increased population due to the influx of displaced persons a colony has been constructed on the Kotah-Bundi road by the Central Government under Five Year Plan. The colony has got a healthy situation and is provided with all the modern facilities.

Daily Life : In rural areas the people rise early in the morning and after taking breakfast of *Rabri*, go to the fields for work. They return from fields in the afternoon, take their meals and again resume their duties, returning at night. After supper before they go to sleep, they pass an hour or two in gossiping. They take interest in the listening to the *katha* of Ramayan, Mahabharat or in displaying of *Ramilila* and old *khyals* and in listening to the heroic balads of Alha-Udal, Dhola Maru, Tejaji or Gogaji. Sometimes they take part in *Bhajans* and *Kirtans*. The people of the towns are fond of cinema. The change of season also brings a little change in the routine of their daily life, as in summer when it is very hot, they usually take an hour's nap in the afternoon. In rainy season they go for outings, sight-seeing and picnics.

It remains a fact that in all castes, speaking generally, male children are desired and the birth of a female child is unwelcome. When a son is born sweet-meats are distributed and *Badhai*, the tidings, are sent to friends and relations. Nothing of the sort is done when a daughter is born, she receives less attention than a boy. This is specially so amongst castes where the procuring of bridegroom is a matter of considerable expense.

Food

The dietary of the people in the Bundi district varies according to the rural and urban as well as economic conditions of the people, the main difference being that of vegetarian or non-vegetarian diet. Vegetarians comprise Brahmins and Vaishya classes and also Chhipas, Darjis, Khatis, Sunars, Telis, Tambolis, Lakarharas, Thatheras, Gosains and Ahirs. The non-vegetarian classes comprise Muslims, Rajputs, Sikhs, Jats, Bhils, Dhakars, Gujars. Lodhas, Minas, Ahirs, Malis, Khachhis, Kahars, Raos, Luhars, Sakligars, Nais, Paswans, Chamars, Khateeks, Baseras, Santias, Mogias, Bagris, Kanjars, etc. Hindus avoid beef and the Musalmans pork, due to religious restrictions. The Rajputs hate the meat of a hyena. The Santhias, Mogias, Bagris etc. relish Nilgay's meat, while the high class people object to it.

The staple food grains of the people of the district are wheat, *jowar*, maize and rice. In rural areas *jowar* and maize form the principal food grains while wheat is used occasionally; in the urban areas, use of wheat is frequent along with *jowar*. The rich people generally take wheat and rice, while rice in the form of *khichri*, and cooked sweet rice is taken occasionally. At the time of marriages, *laddu-puri* and many other sweet preparations are used and at the time of funeral feasts *malpuwa* and sweet *dalia*, sweet *khichri* and

bhat are prepared. The people of hilly regions prefer maize to any other corn; *Rabri*, a kind of preparation from maize or *jowar* flour is a popular dish, sometimes used as a medicine for stomach troubles. It is taken with curd or *chhachh*, and is generally prepared at night and served next morning before the farmers start for the day's work. *Dhoklas*, prepared from maize or *jowar*, *laddu* or *churma bati*; *lapsi* or *halwa*, *malpuwa*, *khir*, *pua*, *pakori*, *papar*, *sevaiya* and *Kalakand* are the various types of preparations common in rural and urban areas, on ceremonial occasions. *Laddu bati* is the special and popular preparation for outings in the rainy season. Pulses of *mung* and *urad* are common. Other pulses occasionally used are *moth*, *masoor*, *gram*, *arhar*, *batla*, and *toor*. Gram is used in a variety of preparations sweets as well as *namkeens*. Vegetables are seldom used in the rural areas where curd, milk and *chatni* take their place. The urban people take tomatoes, potatoes, onion, *arvi*, *ratalu*, *bhatta*, *bhindi*, *karela*, sweet-potatoes, and all sorts of leafy vegetables like *methi*, *palak*, *chulai*, *rajgara*, *kulpha*, *bhujia* and onion. Some Hindus do not take *bhattas* during months of the monsoon. The Jains do not take onion, cabbage, *mul* and *shalgam*. Some Brahmins and Baniyas also do not take onions. On *Dashera* the Rajputs take meat, wine, and various sweet-meats. They also perform the sacred ceremony of *Balidan* at the time of *Durgashtami* when goats are sacrificed to the goddess. On *Holi*, *Teej*, *Gangaur*, *Raksha-Bandhan*, *Dipawali* and *Janmashtami*, various kinds of sweets are prepared. At the time of *Sankranti*, *Tilee* or *Til-ka-Ladoo* are essential. On *Danda Chauth* in the month of *Bhadwa*, *nukti-ka-laddoo* are distributed to children. On *Shitla Saptami*, all Hindus prepare *Bhujia* and *Papri*, *Rabri* and *Olia* (a rice preparation) a night before, and take it on the following day. On *Shard Poornima*, people in urban areas like to take *Khir*. *Savaiyan*, a preparation from *maida* is prepared at the time of *Dashera* and *Dipawali* by the Hindus but it is also taken by the Muslims on the occasion of *Idul-Fitar* and *Idul-Zuha*. In marriage feasts the common sweets are *laddoo*, *kalakand*, *jalebi*, *gulab-jamun*, *balushai* etc. In villages only *laddoo* or *nukti* are common. The common *namkeens* are *sevaiyan*, *papar* and *mogar*. At the time of *mandap* and *vinayak*, *gur-ka-halwa* and *puri* are common. Other sweets as mentioned above are prepared on the day of *goran*, the third day of marriage. *Malpua*, *khir* and *khichra* are the preparations meant for *nukta* or (funeral feast) on the 12th day of death. During the period of mourning, all the members of the deceased's family take very simple diet with no spices. The non-vegetarians also avoid meat, during these days.

The rich people take meals four times a day. They take breakfast in the morning at about 8.00 a.m. consisting of a light dish with milk or tea and lunch at noon consisting of *chapati*, rice, one or two pulses, two or more vegetables, curd, *papar*, *chatni*, *achar* etc. At about 8.00 or 9.00 at night they take supper, consisting of *chapati* or *puri*, vegetables, milk, sweet dish, *papar* and *chatni*. In between lunch and supper at about 4.00 in the evening they take a light refreshment consisting of tea, *thandai* or *shikanji* with a dish of fruits. The people of middle classes take meals twice a day generally; the first at about 9.00 in the morning, of *chapati*, a pulse, a vegetable and *chatni*. The evening meal does not include pulse generally and is taken with vegetables. Sometimes at about two in the afternoon they take a light refreshment. The Jains finish their evening meals before sunset.

The labourers generally take heavy diet early in the morning before starting for the day's work, consisting of thick *rotis* of *jowar* or maize taken with onion, *chatni* or one vegetable or a pulse. *Chhachh* is also used. Fruits are out of their reach and sweets are taken only on ceremonial occasions. In the evening their food is almost the same as in the morning and is taken before sunset. Recently in urban areas the labourers have started taking tea. The cultivators take early in the morning before beginning their work, *rabri* with curd or milk which their housewives prepare a night before. The mid-day meal consists of *roti*, pulse or some vegetable or only a few onions. The evening meal is taken at about sun-set, and is generally the same as the mid-day meal. During harvesting time, they never fail to taste fried *jowar* or maize from their standing crops.

Food Etiquette: The Brahmins and some Baniyas also observe *chauka* system and a dish taken out of the *chauka* is thought to be polluted. They put off their all clothes except *dhoti* before entering into the *chauka*. They sit on a woollen *asan* or *patta* (a wooden plank) and the food is served in a *thali* or a dish in which vegetables are generally served in *katoris* or cups. Ablutions after meals consist in washing the hands, mouth and feet. Before taking the first morsel of food into their mouth, they perform a religious rite called *aposhan*, offering of pieces of food with *ghee* to the fire and then sprinkling water on it. Other classes are not so particular about their *chauka*. They may take their meals anywhere in their house and may even take their *chapatis* with them when they go out for work, where they enjoy them by keeping the *chapati* on their left hand and *chatni* over it.

In the rural as well as urban areas, guests are served with sweet dishes, such as rice with sugar. On finishing the meals the guests are

requested to have their hands washed first as a mark of honour. In the urban areas tea, biscuits and eggs are used in the morning breakfast. Spoons may sometimes be used but the use of knife and fork is not seen. Some people take their meals on chair and table. Generally, people belonging to the same caste do not object to take meals together from the same *thali* or dish, but the higher classes of people never do so. The people in the rural areas and those in the urban areas, belonging to ordinary classes, freely dine in the same dish. The males do not dine with females except with the mother, sister or daughter or the ladies belonging to the same status. All the male members of a family can dine in one *thali* except that a son-in-law can not dine with his father-in-law. Food is generally served by the ladies or the man who cooks, but in feasts and formal dinners the males serve both the male and female parties. In some castes all the items of meals are first served, then the headman requests the partakers to begin eating. But this custom is gradually dying away. When the guests and the host dine together, it is the guest who begins to dine first and not the host. They all finish dining together, and then the guests are requested to wash their hands first before the hosts. The same custom is observed when a drink is offered to them. In the rural areas, in a picnic, the parties prepare their food separately and partake of them separately, or when there is a common picnic, when the food is ready all sit together in a line and partake of the food together. In the rural areas when people proceed on a journey as in marriages in bullock-carts, they prepare their food together and partake of it together. The food that remains is eaten in the morning, the next day, sharing equally, with onion or *chatni* of chillies and salt.

In the rural areas the only drinks prevalent are milk, curd, and sometimes *bhang*, and liquors for those whose religious customs allow. *Bhang* and liquors are taken only on ceremonial occasions at the time of marriages and on some of the festivals as Holi and Dashera.

In the urban areas tea has become a favourite drink. In the summer people take *thandai*, *sharbat*, *Lassi* of milk or curd and *bhang* in the evening. Aerated waters are coming into use in urban areas only to a small extent. The use of liquor has somewhat decreased among the Hindus, while it is on the increase among the Mohammedans, although it is forbidden by their religious scriptures.

Smoking of tobacco by way of *hukka*, *chilam*, *biri* or cigarettes is very common both in the rural and urban areas. The *hukka* and *chilam* have practically been replaced by *biri* and cigarette.

Snuffing is also another way of using tobacco, and is in vogue among old ladies in rural areas.

The use of opium continues to some extent among Rajputs on ceremonials and is taken both dry and in the form of drink, called *galwa*. The practice of giving a little opium to young children to induce sleep is on the decrease. Its smoking in the form of *chandū* and *madak* has also gradually decreased on account of high price of the drug and the legal checks imposed on their use.

The use of *bhang*, *ganja* and *charas* continues among ascetics and their associates.

Chewing of betel leaves is a mark of dignity among the people living in towns and its use is generally increasing. It is generally chewed after the meals in the morning and evening. Formerly Mohammedans were more habituated to betel chewing than the Hindus, but the case is reverse now. In rural areas, it is only on the festivals and on the occasion of marriage that men chew betel leaves but women do not.

The general methods of cooking meals are boiling, baking, frying, and roasting. Pulses are generally boiled and spices are added to make them delicious. Vegetables are first fried in ghee or oil with spices and water is added later to make them boil. The leafy vegetables are first boiled in water, then chillies are added and *zeera*, onion or garlic is fried in ghee and species are added to it to make it delicious. Meat is boiled in water and then fried in ghee along with spices. The backward tribes roast meat on fire rather than boil it in water. *Batis*, *bafla* and *dhokla* are baked on fire, prepared by burning cow-dung. Milk is boiled before it is taken. Gram, barley, *jowar*, and maize are fired in an oven to prepare *bhongra* and *dhani*. This oven is called *bhad* and cereals are fried by mixing hot sand with them.

The rural population take more chillies than the urbanites and the non-vegetarians more than the vegetarians. In urban areas people get ready-made savoury dishes as *sev*, *kachori*, *samosa*, *dal*, *bhujia* and *chat*.

Cooking Utensils

The general types of utensils used for cooking in all households are *handi*, *degchi*, *batloi*, *tapela*, *tawa*, *kelri*, *kadai* etc. *Handi* is an earthen vessel and is generally used in rural areas for cooking *rabri*, *dalia*, pulses and vegetables. In urban areas only the poor classes use a *handi*. The richer classes use *degchi*, *batloi* and *tapela* in the place

of *handi*. They are generally made of brass or copper with tin lining to avoid the acidic effect of sour substances. *Roti* is generally baked on a *tawa*, but the poor classes both in rural and urban areas use *keelri* (an earthen *tawa*). *Kadai* is used for frying and preparation of *halwa*, *puree* and *bhujia-papri* etc. The lower parts of utensils are generally covered with a layer of earth before placing them on fire for cooking to save them from blackening effect of smoke.

Dress

The villagers have a very simple dress—a turban, *angarkhi* and a *dhoti*, which in most cases, are hand-spun or made out of coarse cloth. They put on *dhoti* upto knee and their white or red turbans do not cover even middle part of the skull. Their shoes are very rough but durable and are made by local *chamars*.

On festivals the cultivators put on new dresses and invariably their head-dress is coloured mostly red, and place a *gamcha* or *angochha* (resembling a towel) on their shoulders which is considered a sign of dignity. The dress put on by women in the villages is also very simple—*ghaghra*, *kanchli*, *lagra*. The rosy, light yellow, orange, *kesaria*, and deep red coloured clothes are used on festivals and ceremonies. They also put on local shoes or local slippers prepared by *chamars*. Green, black and blue colours are avoided at the time of marriage functions, as they are considered to be inauspicious. Only widows use these colours.

Traders and *baniyas* put on shirts, coats, *pagri* and *dhoti*. *Khagdar-pagri* was the special head-dress in Bundi State which was compulsory at the time of attending the Darbars. It was put on with long *angarkha*, *churidar-pajama*, *Kamarband* and a red stick in hand. This dress owes its origin to the Mughal culture as the rulers of Bundi State had remained in close contact with the Mughal court. Trousers and caps are used on certain occasions. Now yellow *pagri*, *dhoti* and shirt are in common use; the *angarkha* has been discarded. The ladies of this class generally put on *ghaghra*, *lagra* and *kanchli*, which are decorated on special occasions with *gota*, *kinari*, and *salma sitara*. They also use *chappals*. The Turkish caps and Aligarh caps are used by Muslims. *Safa* has taken place of *pagri* now and it is worn in various styles. *Chunri* is a special type of *sari* used on ceremonial occasions by ladies in the place of *lagra*. The *Chunri* art of Bundi is remarkable. It is knit and coloured, locally called *Bandej* and contains many designs namely *ghewar*, *shikar*, *choupad* etc. There is always a marked difference in the design of Jodhpuri, Jaipuri, Bikaneri and

Bundi *chunri*. Both *chunri* and *kanchli* are decorated with *gota*, *kinari* and *salma sitara*. *Lehria* is another type of colouring on saris used during rainy season festivals.

Ornaments

The decoration of body with coloured dress and ornaments is the special feature of ladies in Rajasthan. Both in the rural and urban areas of the district, the men and women are very fond of decoration of every part of their bodies even their teeth, specially on festivals and on ceremonial occasions. Recently, on account of western influence this practice is on the wane. Beginning from head to feet, they decorate their bodies with the following ornaments. They put on *rakhri* and *borla* on their forehead and *nath*, *laung* and *bhanwarkia* in their nose. On ears they put on *bajri*, *guthan* and ear-ring. They decorate their neck with *gop*, *tammia*, *kanthi*, *bungari*, *khungali* and necklace. They put *teeki* and *aad* on their forehead and decorate their teeth with *choomp*. Their arms are decorated with *bazuband* and wrists by *gokhru*, *ponchi*, *ratan chok* and *kara*. On their waist they wear *kanakti*. Their feet are decorated with *anwla*, *nevavi*, *marethi*, *toxa*, *kadis*, *ramjol*, *chhagal*, *lachchha* and *lal*. Their toes are decorated with *bichha*, *pholvi*, *ghooshras*.

In rural areas generally and in urban areas to a small extent, men wear *jhela*, *murki* and *gokhru* on their ears. On their necks they like to have *gop*, *kanthi* and *dora* of gold. Round the wrists, the rich people wear *karas* of gold and the cultivators those of silver. In their feet they have *bedi* only in one foot. They decorate their children with *kada*, *khungali* and *kathla*.

Nath, *rakhri* and *tammia* are the special ornaments of a *sobhagya-wati* or woman in married state. A widow cannot put them on. On Teej, Gangaur and marriage functions *nath* and *rakhri* are specially worn by the married ladies, even in the poorest classes. *Bichha* are not worn by virgin girls. In some families even married ladies do not wear them in their father's house under a superstition that it brings trouble to their brothers. In olden times, even the males decorated themselves with *merethi-tora*, *gop*, *kara*, *khungali* and even today some people use them.

Fairs and Festivals

Holi : It is held in the month of *phalgun* on *Purnima* eve. There is an old story of Prahlad and Harnyakashyapa in the background of this festival. On this day, people enjoy by throwing

coloured water on each other. Many kinds of sweets are prepared and generally *bhang* is taken as an intoxicant. Before setting fire, the *holi* which consists of an upright pole round which fuel is heaped, is worshipped.

Gangaur : It is held in the month of *Chaitra* on the third day of the bright fortnight. There is a sad historical accident regarding Gangaur Mela of Bundi. When Maharao Raja Budh Singhji was busy in wars in Kabul, his brother Jodh Singhji started in a procession to Jaitsagar at the time of this fair. While enjoying boating with all his nobles, a mad elephant came into the tank and struck against the boat overturning it and drowning the crew including Maharao Jodh Singhji. From that time the festival of Gangaur was stopped. It was again started by Rao Raja Raghubir Singhji, because of the birth of a son to him in the month of *Chaitra* but again it was stopped by Shri Ishwari Singhji who had no issue.

Teej : There are two fairs of Teej in Bundi, one is celebrated on the third day of the bright half of *Shravan* called *Madhusrawa-Teej* and the other on the third day of *Bhadwa*. Both Teej and Gangaur are fairs to worship Parwati. Before merger the Teej fair of Bundi was one of the most famous fairs in Rajasthan. The rulers with great pomp and show marched in procession in the main market and held Darbar on the *Raniji-ki-Baori* at Chogan. People from the villages assembled in great numbers to enjoy the function. Now this fair has lost its charm.

Rakshabandhan : It is celebrated in the *Shravan* on *Purnima* as elsewhere in India, when the sisters tie threads (*rakhi*) round the wrists of their brothers and wish a life-long relation of affection and welfare, present sweetmeats and a coconut to the brothers and receive presents from them.

Dashera : It is observed on the 10th day of *Nava-Ratri* in *Asoj* to commemorate the victory of Ram over Rawan, the ten-headed giant, i.e., the victory of virtue over vice. A statue of Rawan is prepared and burnt to symbolise the destruction of evil. In this district, puja of *khejri* was performed by the ruler and the people. The Darbar was also held and people presented *nazars* to the ruler.

Deepawali : The festival of lamps is sacred for the worship of Laxmi to whom various sweetmeats, *khila* and sugar toys are offered. Some people also enjoy gambling, thinking it as their day of luck for the whole year. The *gwalas* come with *heed* (a deepak tied to a piece of sugarcane) and sing folk songs and get rewards from the people.

Cleaning of houses and furniture is a necessary preliminary to this festival.

Makar Sankranti : It always falls on the 14th January, and is marked by the use of *til* and *til-ka-laddoos* and out-door games which are enjoyed even by the elderly people. The young boys enjoy kite-flying.

Basant Panchmi : It is celebrated on the fifth day of the bright half of the month of *Magh* to mark the beginning of the spring season. Saffron coloured or *basanti* clothes are put on and sweets are prepared. *Kavi-Sammelan*, *Kavi Darbar* and many other literary activities are organized by the learned people and in rural areas, singing in accompaniment of *bhang* begins.

Anna Koot : It is celebrated on the day following Deepawali when several kinds of vegetables and sweets are prepared and enjoyed after offering to the family deity. In big temples *Chhapan-Bhog* (fifty-six items of food) are arranged before Lord Krishna.

Janmashtami : It is celebrated as the birth day of Lord Krishna on the 8th day of the dark half of *Bhadwa* when people keep fast, visit temples and take their meals after midnight, the time when Lord Krishna was born.

Ganesh Chauth : It falls on the 4th day of the bright half of *Bhadwa*. It is also called *Danda Chauth*. Young boys of school sing songs on *dandas* and sweets are given to them by elderly persons. God Ganesh is worshipped on this day.

Other fairs and festivals are *Anant Chaturdashi* on *Bhadava Sudh* 14, *Ram Navami* on *Chaitra Sudh* 9, *Akshya Navami* on *Kartik Shukla* 9, *Karva Chauth* on *Kartik Krishna* 4, and *Rishi Panchmi* on *Bhadwa Sudh* 5. These are religious functions when people worship gods and keep fasts.

At present these fairs and festivals are losing their significance. Most of these fairs are seasonal and religious. They have got no commercial utility. Some fairs are also celebrated in the memory of heroes like Tejaji.

Jain Festivals

Mahabir Jayanti : It is the birthday of Mahabir. The Jains celebrate this day by taking out processions of picture of Mahabir and keep fast. It falls on the 13th day of bright half of *Chaitra*.

Paryushan: During these days the Jains keep fast for the purification of soul. It is observed in the month of *Bhadwa*. The *Swetambaris* observe it from *Bhadwa Budh* 12 to *Bhadwa Sudh* 5 and *Digambaris* observe *Bhadwa Sudh* 5 to *Bhadwa Sudh* 14.

Samvatsari: *Samvatsari* marks the successful termination and observation of *Paryushan Parva* like the *Id* of the Muslims after the *Ramzan* fasts. Both *Digambari* and *Swetambari* Jains celebrate this day and beg pardon from every individual for any wrong they might have committed to them. *Digambaris* observe it on *Bhadwa Sudh* 14 and *Swetambaris* on *Bhadwa Sudh* 4.

Mohammedan Festivals and Fairs

Moharram: All Muslim festivals of the district are similar to those in other parts of India. According to the Muslim calendar this commemoration falls on the 10th day of the month of *Moharram* and is in the memory of the martyrs Imam and Hussain, who sacrificed their lives for the cause of Islamic democracy against the autocratic government of Yazid.

Bara-wafat: The 12th day of *Rabi-ul-awwal* is celebrated as the birthday of the prophet Mohammed Saheb. The lives of Muslim saints and reformers are recited and their instructions and principles of life are laid before the people. The holy *Quran* is also recited.

Shab-e-rat: This festival is a counterpart of the Hindu *Shradh-paksha*. The Muslims offer oblations to their deceased forefathers and distribute food among the poor.

Ramzan: This is the holy month in which fasting is observed for one full month every year, accompanied by prayers.

Id-ul-Fitar: This festival marks the successful termination of *Ramzan* month. Prayers in mass are offered in mosques and this is an occasion of feasting, merry-making and exchange of visits from friends.

Id-ul-Zuha: This festival falls on the 9th and 10th day of the month of *Zilhij*. The Muslims of the world go for a *Haj* to Arabia and perform their necessary religious traditions on the 9th and the 10th day by offering mass prayers. They also perform sacrifices in order to remind the soldierly spirit of the son of Hazrat Ibrahim.

Urs of Muslim Saints: There have been two Muslim saints in this district whose *urs* or death anniversaries are celebrated; one is that of Miran Saheb at Miran-hill and another of Jar-peer at Balapura in Bundi Tehsil.

Other Fairs

Shitlashtami : It falls on the eighth day of the dark half of *Chaitra* and is a day sacred to *Shitla*, the goddess of small pox when food prepared at night before is offered to the deity and enjoyed.

Shivratri Fair : It falls on the 14th day of the dark half of *Phalgun*. It is called the *Mahashivratri* day. A small fair is held at Baij Nath Mahadev and another at Rameshwarji-ka-Nala in the north-east part of the city. The people observe fast and worship God Shiva on this day.

Tejaji-ka-Mela : It falls on the 10th day of bright half of *Bhadwa*. Tejaji had been a great hero of Rajasthan who sacrificed his life in order to protect cows. He became a martyr for the cause of *Satya* and *Dharma* and is worshipped as a deity throughout Rajasthan. It is believed that cases of snakebite are cured if a string is tied round the neck of the person in the name of Tejaji.

Kartik Purnima Fair : This fair is held at Keshoraipatan, and lasts for 7 days. The people observe fast and worship God Shiv.

Jhoju-ka-Mela : In the month of *Ashad*, four fairs are celebrated on every Sunday at Phool Sagar in the memory of a brave Bhil named Jhoju who was killed by a tiger on the spot where his epitaph stands outside the palace building.

Two fairs of Sukhia Somwar : In the month of *Shravan* on first two Mondays these fairs are celebrated. The first fair was formerly celebrated at Kedareshwar but being very far off, it has now been shifted to Jait Sagar. The second fair, called *Ganesh-ka-Mela*, is celebrated at Deopura in Ganesh-ka-Bagh. These are celebrated for the enjoyment of scenery and picnics.

Chamunda Fair : This fair is held on the 8th day of the dark half of *Shravan* at the hill of Taragarh, where there is a temple of Kali.

Hariyali Amavas : It falls in the middle of *Shravan*. It is also called *Choburja-ka-Mela* and is held on a hilly spot where every part of the city of Bundi is in view. It is a seasonal fair, celebrated for enjoying scenery.

Dol Yatra Fair : It falls on the 11th day of the bright half of *Bhadwa*. On this day the statue of Shri Rang Nathji with other idols is carried from the Rang Nath Temple in procession to Ram Talai near Jait Sagar. The ruler worships all the idols and

accompanies the procession on foot up-to Ram Talai. Before merger, red sticks were distributed by the ruler to all officers and other attendants in the procession. The story behind this tradition of distributing red sticks to the courtiers runs as follows :—

During Aurangzeb's time all the Rajput rulers attending his court used to take out *Viman* of Ram on this day to the Yamuna. Once this festival coincided with Id when the Emperor ordered the rulers to attend the Id function and not the *Dol Yatra*. Rao Raja Bhao Singh refused to comply with the orders and took the leading part in conducting the *Dol Yatra*. Lathis were distributed to all the princes who attended the procession under the pretext of using them as support of the *Viman*, but really to be used as weapons of defence against any danger. From that time started the tradition of distributing red sticks to the attendants by the ruler in the place of lathis.

Badi Bundi Fair: It falls on the 11th day of the bright half of *Ashad*. There is story about the fair that in Marwar, a Muslim ruler of Sind forcibly abducted a Rajput girl. The girl requested her relatives for help and on their failing to do so committed suicide. The unmarried girls celebrate this fair, sing songs in the memory of the deceased girl, prepare dolls in her memory and throw them into water in the rainy season.

Games and Sports

In schools and colleges the games and sports played are of the modern style. The out-door games are football, volley-ball, cricket, tennis, badminton, hockey, ring-tennis, athletics, and gymnastics. Among indoor games may be included carrum, chess, *choupad* and playing cards etc. Now a days, in the schools, Indian games such as *Kabaddi* and *Khokho* have also been introduced. Village boys are interested in *Gulli Danda*, *Rounder*, *Ankh Michoni*, *Darimar*, *Dhoonsa*, *Gulam Lakdi*, *Sat Thikari* and *Chhini Dour*. The villagers are interested in chess, *Ganjipa*, cards, *choupad*, *Solasar* and *Kala Dhola*.

Amusements: Some of the people of Bundi town enjoy cinema shows. Occasionally on festivals, they also spend their night in academic activities like *Kavi Sammelan*, *Mushaira*, drama and one-act plays. *Ram Lila* is also arranged at night on some occasions. Educated people spend their time in libraries reading newspapers. The rural people pass their leisure hours in *Ramlila*, *Raslila*, *Kathputli-ka-Tamasha*, *Khyal* and *Katha*. The people of the villages are also interested in *Notanki* and *Samvad* of various types such as of

Gopi Chand Bhartari, Amar Singh Rathore, the recitation of the tales of Alha Udal, Jhujar Teja and Dholan-Marun. The women spend their time in singing songs of which they keep a rich store in their memory suitable for every occasion and about the life of great persons.

Of all the revolutions in Rajasthan, the one felt by the abolition of Jagirdari land-tenure was of the greatest magnitude because it was experienced by the 80 per cent of its population. With the abolition of the old tenure, the agriculturists felt free to own the land which they and their forefathers had tilled unceasingly for generations. They were masters of their homes and could walk firmly with their heads held high. It was a social revolution which affected everybody.

CHAPTER IV

AGRICULTURE AND IRRIGATION

Though 11 per cent of the total area of the district is covered by hills and rocky terrain, and about 33 per cent by forests, there are vast stretches of good arable land. Black *mal'* (loam) soils are found in the north-west and south-east portions of the district and as the rainfall is good (25 to 30 ins.), a wide range of crops is grown.

According to the 1951 Census, 1,98,105 persons, i.e., 70.6 per cent of the total population, earn their livelihood directly or indirectly from agriculture.

Land Utilization

The total area of the district, according to the land records, is 13,88,995 acres (about 2173 sq. miles). The following table shows the utilization of land during the last five years for which figures are available :

(figures in acres)

Year	Uncultivable	Forests	Permanent pastures	Cultivable waste	
				Unoccupied	Occupied
1	2	3	4	5	6
1955-56	6,67,168	25,969	7,437	1,42,705	30,737
1956-57	6,69,445	25,904	2,708	1,43,281	31,662
1957-58	6,63,332	26,369	7,322	1,40,978	32,218
1958-59	6,32,550	26,322	49,156	1,24,127	34,988
1959-60	6,10,428	29,206	69,036	1,09,266	38,066

Land under cultivation	Double cropped area	Current fallow land	Other fallow land
7	8	9	10
4,53,838	31,409	25,408	34,733
4,55,327	18,315	26,001	34,667
4,57,452	23,881	25,818	35,506
4,65,086	27,704	23,763	33,003
4,71,885	30,981	25,393	35,719

About 50 per cent of the total area is unculturable. Included in this category are hills and rocky ground, housing sites and land occupied by wells, tanks, roads, canals, forests and permanent pastures.

Reclamation of waste land

About 10.6 per cent of the total area is culturable waste. Where compact areas of such waste are available, land is being allotted through co-operative societies to landless labourers. Unfortunately, much of the culturable waste is rather poor land with a thin layer of top soil where cultivation of small plots is not always an economic proposition. Such land may also be far from inhabited sites or wedged between cultivated plots and of inadequate size for profitable farming.

Co-operative Farming: However, in spite of difficulties it has been possible to make a start with the allotment of waste land to co-operative societies of landless labourers and other depressed groups. The Government of Rajasthan in May 1959 framed rules regarding the allotment of surplus land to tenants' farming societies in accordance with the scale given below :-

<i>Society membership</i>	<i>Area to be allotted</i>
(i) 10 and under	150 acres of unirrigated land
(ii) 11 to 15	200 acres of unirrigated land
(iii) 16 to 20	250 acres of unirrigated land
(iv) 21 to 30	275 acres of unirrigated land

For the purpose of allotment, one acre of irrigated land is deemed to be equivalent to three acres of unirrigated land. Also, a family is treated as a single member of a society.

Certain conditions are imposed on the societies. These are :—

(i) The allotment is to be on a lease for a period of 25 years, renewable for a further period of 25 years at the option of the society.

(ii) The allotment is subject to payment of rent at the sanctioned rates applicable to the land and, in the case of land situated in a colony, the premium and betterment levy, if any, must be paid.

(iii) The society must cultivate at least 25 per cent of the allotted land within a year of the allotment, at least 50 per cent within two years and the entire culturable area in the third and subsequent years.

(iv) Land will be resumed by the State Government without payment of compensation, if it is not brought under cultivation strictly in accordance with rule (iii), if it is not properly utilized, if it is sublet or transferred in any other manner or if the co-operative society fails or goes into liquidation.

The co-operative society is allowed a simple mortgage of the whole or any portion of the allotted land with the Rajasthan Central Land Mortgage Bank for the purpose of obtaining a loan.

Under the scheme, 54 tenant farming societies with a total membership of 734 had been registered in the district by December 1960 and 6,836 acres of land had been allotted to these societies.

The figures of land utilization over the five-year period show that the area of cultivable waste is decreasing. Correspondingly, the net area sown has increased by 18,047 acres (3.9 per cent) during the period from 1955-56 to 1959-60.

During the year 1959-60 about 19,840 acres of cultivable land were transferred by the Forest Department to the Revenue Department for cultivation purposes. It is government policy to preserve the forests and such land is made available for cultivation only if the forest growth is unimportant. As it is, isolated patches of cultivable land in the foot-hill forests are unpopular with the farmers due to their inaccessibility.

IRRIGATION

The total irrigated area during 1959-60 was 65,637 acres or about 12.5 per cent of the net area sown. This shows that agriculture in the district is to a considerable extent dependent on rain.

Sources

The chief sources of irrigation are tanks, wells and canals. Their respective importance is indicated in the following table:

(area irrigated in acres)

Year	Tanks	Wells	Canals, major and minor projects, etc.	Total
1955-56	2,341	53,277	1,640	57,258
1956-57	1,310	57,493	2,311	61,114
1957-58	1,826	64,972	3,622	70,420
1958-59	1,183	53,680	6,108	60,971
1959-60	2,729	52,047	10,861	65,637

From the start of the second Plan, the area under irrigation steadily increased up to 1957-58, when it reached the peak figure of 70,420 acres. In 1958-59 there was a sharp decline, followed by a partial recovery in 1959-60. This does not necessarily indicate that proper use was not made of irrigation facilities; in years of good rainfall, particularly in areas with *mal* soil which is retentive of moisture, not much irrigation is required by most of the *rabi* crops. At the same time, the increase in the area irrigated by canals in 1958-59 and 1959-60 was due to the fact that during 1958-59, water was made available from three big projects, viz., Gudha, Pench-ki-Baori and Bundi-ka-Gothra in Hindoli Tehsil and three minor projects—Paibala Pura and Talwas in Nainwa Tehsil and Bhimlet in Bundi Tehsil.

Wells

Wells form the chief source of irrigation in the district, contributing 80 to 93 per cent of the total irrigation till 1958-59, when large additions were made to the area irrigated by canals. Even then, wells contributed about 80 per cent of the total irrigation in 1959-60. In that year, there were 17,808 wells in the district, of which 3,627 were not in use. The following table shows the number of irrigation wells in various tehsils :—

Tehsil	Number of irrigation wells	
	In use	Out of use
Bundi	2,544	677
Nainwa	3,946	947
Talera	1,729	383
Keshorai Patan	664	321
Hindoli	5,298	1,299

Water from the wells is lifted in either of the following two ways. The first is by means of the persian wheel (*rehat*) which is used where the water level is high. The *rehat* consists of a large iron wheel built on a central axle. To a circular chain on the wheel iron buckets are attached, the length of the chain being adjusted to the level of the water. When the wheel is rotated by bullock power, the buckets are filled in the well, move up with the chain and discharge their contents into a trough.

Where the level is rather low, water is lifted by means of buckets known as *mhote* or *charas* which are either made of leather or iron.

Some of them also possess a tail-piece, locally called *sunda*, made of leather.

The bullocks raise the *charas* as they move down the ramp, the length of which corresponds to the depth of water level, until the bucket discharges into the trough. As the bucket rises, the tail is lifted by a separate rope on a pulley which is situated lower than the main pulley, thus facilitating the flow of water when the bucket reached the top. After the water is discharged, the bullocks return to the top of the ramp and the process is repeated.

A different type of well, the step well, is fairly common where the water table is high. Some of these wells (*baories*) are very fine stone structures.

Tanks

There are two types of tanks in the district. One type is useful only for bed cultivation, *peta kasht* in local parlance; water from the second type irrigates contiguous land. The number of the first type of tanks is 52 while that of the second type is 34, though some of the latter are used for bed cultivation as well when the water dries up.

Some tanks lie in natural depressions while others have been formed by throwing bunds across the line of drainage.

The following are the more important tanks of the district :

Name of tank	Tehsil	Irrigation potential (in acres)	Area irrigated during 1959-60 (in acres)
Burda	Talera	2,009	2,003
Hindoli	Hindoli	500	147
Swaroop-Sagar	Hindoli	100	68
Dayalpura	Bundi	200	21
Kuartimori	Bundi	200	173
Pandey-ka-Talab	Bundi	200	112

River projects

The district has several streams which carry a fair volume of water in the rainy season and it has been possible to construct

storage dams at various places. The following projects have been undertaken.

1. *Gudha*: This project, at Gudha on the river Mez in Hindoli tehsil, is estimated to cost Rs. 67 lakhs. It is the biggest project of the district with an irrigation capacity of 20,000 acres and a total length of 78 miles of canals. The maximum height of the dam is 78 ft. Construction was started in 1953-54 and was completed in June 1956 but the same year a breach occurred. This was repaired, but a second breach took place in July 1957. This, too, was repaired with the help of experts of the Central Water and Power Commission, New Delhi. The two breaches raised the total cost of the project by Rs. 1,20,800/-.

The dam and the main canal system have been completed but some of the minor channels have yet to be dug. During the year 1959-60 the project irrigated an area of 4,214 acres.

2. *Bundi-ka-Gothra*: This project is on the river Bejan in Hindoli tehsil. Construction work started in 1954-55 and was still incomplete at the end of 1960-61 though more than 600 acres were being irrigated. When complete, the project will irrigate 4,500 acres. So far, $7\frac{1}{2}$ miles of the main canals have been completed out of a total length of $17\frac{1}{2}$ miles. There will also be 26 miles of minor canals. The project is estimated to cost Rs. 15 lakhs.

3. *Paibala Pura*: A dam 38 ft. high has been built across the Benjari, a tributary of the river Mez, at Paibala Pura in Nainwa tehsil. Construction started in 1954-55 and the total cost is estimated at Rs. 8.14 lakhs. The dam and main canals (of a total length of 12 miles) have been completed, and the construction of minor canals was in progress at the end of 1960-61. A total of 240 acres were irrigated in 1959-60; the final irrigation capacity will be 3,500 acres.

4. *Pench-ki-Baori*: Construction work on a dam 42 ft. high across the river Bejan in Hindoli tehsil began in 1954-55. The project involves an expenditure of about Rs. 5 lakhs and when completed will have an irrigation potential of 3,300 acres. The dam, $4\frac{1}{2}$ miles of main canal (half the total length) and one mile of minor canal were completed before the end of 1960-61. During 1959-60, 626 acres of land were irrigated.

5. *Bhimlet*: Construction of a dam 43 ft. high across the river Mangli in Bundi tehsil was started in 1953-54 and is complete. The canal system has almost been completed and consists of six miles of

main canal and $5\frac{1}{2}$ miles of minor canals. The final irrigation capacity will be 3,100 acres of land; in 1959-60, the area irrigated amounted to 915 acres. The original estimated cost of the dam was placed at Rs. 3,66,000 which was revised to Rs. 8,26,000 in the second Five Year Plan. The total expenditure upto the end of the second Plan amounted to Rs. 7,54,000.

6. *Talwas*: This is the smallest of the river projects in the district and consists of a dam thrown across a stream in Nainwa tehsil and a small canal system. Work on the 29 ft. high dam was started in 1954-55 and has been completed along with about one and a half miles of canal. The expenditure involved is about Rs. 125 lakhs. The final irrigation capacity will be 881 acres; in 1959-60, 30 acres were irrigated.

7. *Chambal*: Though none of the Chambal dams fall in this district, 285 villages will be served by the Left Bank Canal of the Kota Project. A total of 137 villages of Keshorai Patan tehsil, 78 of Talera tehsil and 70 of Bundi tehsil will receive water from the Chambal for irrigation.

Pumping Sets

The water of the rivers can also be utilized for irrigation through pumping sets installed on their banks. Three pumping sets, two on the banks of the river Ghorapachar at Namana and Alkodia in Talera tehsil and the third at Keshorai Patan on the bank of the river Chambal, have been installed. The following table gives some details:

Location	Cost	Year of installation	Area irrigated in 1959-60
Namana	Rs. 42,078/-	1951-52	401 acres
Alkodia	Rs. 41,145/-	1951-52	364 acres
Keshorai Patan	Rs. 44,447/-	1953-54	11 acres

These pumping sets were installed at the instance of the Central Government on an experimental basis. The experiment has not, however, proved very successful and at present there are no plans for installing more sets.

There are also two privately owned pumping sets on the banks of the river Ghorapachar at the Andher and Namana agricultural farms in Talera tehsil.

Lift irrigation, serving about 500 bighas, is also being done in Talera tehsil on the Ghorapachar. Electric power for lifting water is to be made available from the Chambal project.

Irrigation by crops

The following table shows the irrigated area under various crops during the year 1959-60 :

<i>Crop</i>	<i>Area irrigated (acres)</i>
Wheat	23,474
Barley	11,323
Gram	560
Maize	10
<i>Masoor</i>	637
Sugarcane	6,491
Total Food crops	35,945
Total Non-food crops	6,755
Fodder crops	1,384
Poppy, hemp, etc.	121
<i>Rabi</i> mixed crop :	
(i) <i>Gojar</i> (Wheat and barley)	8,946
(ii) <i>Gochari</i> (Wheat and gram)	763
(iii) <i>Bejarh</i> (Wheat, barley and gram)	512
Condiments and Spices :	
(i) <i>Dhania</i>	3,216
(ii) <i>Zeera</i>	2,653
(iii) Chillies	1,671
(iv) Others	271
Garden Crops and vegetables	747

As stated earlier, only about 12.5 per cent of the net cultivated area is irrigated.

Soil Conservation

Soil erosion, caused by the flow of water, has caused much damage and as much as 80 per cent of the cultivable land is suffering, in varying degrees, from rill erosion and about 10 per cent from sheet erosion.

Soil conservation measures are being undertaken in respect of land actually under cultivation. The main method adopted is the graded bunding of land to check the flow of water. This has been tried with success at Balapura in the Hindoli development block and Matunda in the Talera block. Subsidies at the rate of Rs. 10 per acre are granted to the cultivators through the Panchayat Samitis for this purpose.

Afforestation of land to prevent soil erosion is undertaken by the Forest Department. Up to the end of 1960-61, 375 acres had been planted in the various N.E.S. blocks.

Before the merger of the princely States, some protective bunds were constructed along the Bundi-Talera road and the Talera-Keshorai Patan road in order to protect these roads from flood damage during the rains. These bunds also helped to some extent in checking soil erosion.

Water Potential

Though the annual rainfall is higher than in most other parts of Rajasthan, the extension of irrigation facilities is very necessary if the crop output is to be increased. Apart from the sinking of new wells and construction of tanks, river water resources offer the best prospect of meeting the needs of the district.

As mentioned earlier, there are several rivers and a number of small streams which contain water for four to six months after the rainy season. Apart from the projects described earlier, the Irrigation Department has undertaken surveys for the following river projects :

1. Batawdi — 5 miles north-west of the village of Karwad in Nainwa tehsil.
2. Ronija — 26 miles north of Bundi in Nainwa Tehsil.
3. Banki Khera — 6 miles south-west of the village of Hindoli.
4. Motipura — Near Phool-ka-Talab on the Talandi river.
5. Golpura — Near the village of Golpura on the stream Mandavi.
6. Shivdanpura — Near the village of Shivdanpura.
7. Garda — Near Garda village in Talera tehsil.
8. Haripur — Near the village of Haripur in Talera tehsil.
9. Bankia Khurd — Near the village of Bankia Khurd in Bundi tehsil,

AGRICULTURE

Soil Classification

This district can be roughly divided into two regions with consistent soil characteristics:

- (i) The red soil in the hilly areas of north-western Bundi and Hindoli tehsils.
- (ii) The black soil of the Malwa plateau in the tehsil of Keshorai Patan, Talera, south-eastern Bundi and Nainwa.

The red soil is the result of the weathering of the metamorphic rocks of the region, particularly where schists and quartzites predominate. It is generally thin and mixed with sand and fit for the growth only of the hardier crops, though the consistency, depth and fertility of the soil vary widely. This soil is deficient in nitrogen, phosphoric acid and humus, but potash and lime are generally sufficient. Though the area has many small rivulets, the broken and uneven surface rules out the possibility of canal irrigation except in a few areas. The construction of wells is also very difficult because of the rocky nature of the terrain but there are numerous hollows where rain water collects and hence cultivation is assisted by tank irrigation.

Black soil, formed by the weathering of the Deccan lavas, covers a considerable area of the district. In some places the soil is rather thin and cultivation is devoted to millets and pulses. Where the soil is deeper and of darker colour, rich crops of wheat and cotton are grown. The black soil, locally called *mal*, is highly retentive of moisture and rich in chemical properties. In good seasons, excellent crops can be grown with little recourse to irrigation.

For land revenue purposes, the soils are classed under two main heads, viz., *piwat* (irrigated) and *barani* (unirrigated). Rent is charged from irrigated holdings on a sliding scale depending on the source of water, its quantity and quality. Unirrigated land has several subordinate classifications and comprises soils known locally by such names as *mal*, *peta*, *teer*, *tali* and *kachhada*. Details are given in the chapter on Revenue Administration.

Crops

There are two main crop seasons—*kharif* (June to October) and *rabi* (October to April). The chief *kharif* crops are maize, *jowar*, *bajra*, *til*, paddy, *guar*, *moong*, *moth*, *urd*, *chaula*, *arhar*, groundnut,

sugarcane, chillies, cotton, sann-hemp and tobacco. Sowing takes place from the middle of June to the end of July, depending upon the arrival of the first showers and the nature of the crop. Two to four weedings are generally necessary and thinning is done when the crop is four to six inches high. Harvesting starts at the end of September and continues up to the end of October. Some crops are reaped later than others. Threshing and winnowing is done as soon as the *rabi* crop is sown.

The main *rabi* crops are wheat, barley, *zeera*, potato, linseed and gram. These are sown in October—November and are harvested in March and April. Threshing and winnowing continues into May. In the case of most *rabi* crops, thinning and weeding is not done.

Cultivation details are as follows :

Jowar : This is the principal *kharif* crop of the district and occupies 48 per cent of the total area sown in this period. It is the staple food of the masses and is also important as a fodder crop. *Jowar* is generally sown broadcast after two or three ploughings and spading. Few cultivators manure their *jowar* fields though experience has shown that 10 cart-loads of dung per acre increases the yield by 10 to 15 per cent.

The seed is sown in June and July and the crop is harvested in October and November. In irrigated areas, *Jowar* is sometimes sown in March-April for the purpose of fodder, locally known as *soorh*.

Til : This is the most important *kharif* oilseed crop, covering 11 per cent of the total area sown in this season. It is grown both on light and heavy soils. Sowing is generally done in the months of July and August and harvesting in October and November. After the oil is extracted the residue (*khal*) is given to milch cattle to increase and enrich their yield.

Maize : This is grown fairly extensively in the wetter parts and prefers a heavy loam soil. In 1959-60, it occupied about 15 per cent of the total *kharif* area. To increase the yield, organic manure is added to the soil, experience having shown that such manure is more beneficial than chemical fertilizers. Sowing is done late in June or early July and harvesting by the last week of October.

Paddy : This is a comparatively unimportant crop as it requires a heavy soil with a plentiful supply of water. Preparation of the land starts about a month before sowing or transplanting. The field

is usually watered and puddled twice or thrice, and then levelled by means of a *pata* before transplanting the seedlings or sowing broadcast the germinated seed. Where the transplanting method is adopted, the seed is first sown in a nursery and the seedlings are later transplanted. Where the broadcast method is adopted, the seed is first germinated and then sown broadcast. In some places the ungerminated dry seed is sown in prepared fields containing suitable amounts of moisture exactly in the same way as wheat is sown. Transplanting gives the best results but it requires assured and regular water supplies. The crop is harvested in September-October.

Moong and Urad: These pulses are generally sown together with *Jowar* or maize on heavy soils. When grown by themselves, two or three ploughings are given before the sowing, which takes place from the middle of June to the end of July. The crops are harvested in October-November.

Cotton: Some cotton is grown on all but the poorest types of land, provided sufficient water is available. Most of it is of the short-stapled *desi* variety; American cotton is grown where soil and water supply conditions are more favourable. On unirrigated land, cotton is sown in June and July while on irrigated land it is sown in May. Plucking commences towards the end of October and is completed by December.

Arhar or Tuar: This is grown mainly along with *jowar* and other *kharif* crops. It thrives on a light moist soil. There are two types of this crop; one, which is early maturing and is harvested in December, is known as *tuar* while the other, harvested in March-April, is known as *arhar*.

Groundnut: The groundnut does best in land with a sandy top layer of three to four inches over heavy loam. Fairly deep ploughing and careful cultivation are necessary. Sowing is carried out in June-July and harvesting in October-November. A good variety of nut is grown in Nainwa tehsil.

Sann-hemp or Sanai: *Sanai*, to give the local name, is widely grown as a *kharif* crop mainly for its fibre but sometimes also for use as green manure. It can grow on most soils but loam is best suited to it. Sowing is generally done in July, but earlier if intended for green manuring. When sown for green manure it is ploughed into the soil in early September and when grown for fibre reaped in October.

Ropes made from its fibre are very durable. To extract the fibre, the plants are first dried, then soaked in water for several days and again dried. The fibre is extracted by hand. The crop is sown thickly to discourage profuse branching.

Guar : This is mainly grown for fodder, but sometimes also as a pulse and occasionally for green manuring purposes. It requires a light loam soil. The seed is sown broadcast on a moist seed-bed in June-July and the crop is ripe after two months.

Sugarcane : Sizable areas are devoted to sugarcane cultivation in the wetter parts of the tehsils of Nainwa and Hindoli, where the heavy loam soil is a favourable factor and irrigation is available in the dry season. Little cane is grown under *barani* conditions. The total area under sugarcane cultivation in 1959-60 amounted to only 3 per cent of the total area under *kharif* cultivation.

The land has to be thoroughly prepared in advance by repeated ploughings, and compost or chemical fertilizers are added. New varieties of sugarcane like the Co. 419 and 421 varieties have been introduced. Sowing is done from the end of February to April and the crop is harvested from the middle of December onwards. The crop is not weeded but once or twice light earthing is done. Except for the *khandsari* units in Hindoli, Dugari and Balapura, the crop is entirely used for the manufacture of *gur*.

Lucern or Rajka : A perennial fodder crop, this is grown in small plots wherever there is a medium to heavy loam soil. Sowing is done in October and the plant ripens in May. The seeds are sown broadcast on a moist seed-bed and covered by a light *pata*. Four to seven cuttings are taken every year, the normal cutting yielding about 150 mds. of green fodder, excellent for horses but not milch cattle. The plant stops growing in July and August and has to be inter-cultured during these months. Irrigation is carried out once a fortnight in winter and once a week in summer in the absence of rain.

Wheat : Wheat is the most important *rabi* crop and is sown either by itself or mixed with barley or gram. It is generally grown under irrigated conditions but on heavy soils and in years of high monsoon rainfall, it is also grown without irrigation. Usually the best soils are reserved for wheat, especially if irrigation is possible. Where the *desi* plough and *bakher* are used, five to 10 ploughings are generally given. Wheat is sown in October and November and is harvested from the middle of March to the end of April. The seed rate varies

from 25 to 35 seers per acre. In 1959-60, wheat claimed as much as 28 per cent of the total *rabi* area in the district.

Barley : This is next in importance to wheat as a *rabi* food crop and is generally grown on lighter irrigated soils and where the water supply is limited. It is more resistant than wheat to alkaline salts. Two to three ploughings are given before the sowing in October-November; harvesting takes place in March-April.

Linseed : This is the most important *rabi* oilseed. It thrives on heavy loam soils without irrigation. Generally, three or four ploughings are given before sowing and the crop is not manured. Sowing is done in the months of October and November and harvesting in March and April.

Gram : Another important *rabi* crop, this too is sown under *barani* conditions. It grows best on a well drained sandy-loam soil; sometimes it is sown together with wheat or barley. Sowing is done in October and harvesting in March-April.

Dhania and Zeera : *Dhania*, a valuable spice, is grown mainly on heavy soils under both irrigated and un-irrigated conditions. It is sown in October-November and harvested in March-April. *Zeera* is another important cash crop and is exported in large quantities. It is sown and harvested with *dhania*.

Masoor : This is one of the important *rabi* pulses. It grows well on a medium loam soil after one or two ploughings. It is sown in October-November and harvested in March-April.

Tobacco : Tobacco is grown on a small scale in most tehsils. The plant thrives on medium to heavy loam soils. Three to four ploughings are given before sowing and the land is well manured. The seed is sown in a nursery in October and the seedlings are transplanted in February-March. The crop is harvested in June.

Fruit : Because of the good soil in most parts and satisfactory rainfall, fruit cultivation has assumed some importance. Several orchards have been established where adequate supplies of water are assured. The main orchards are :

1. Hindoli Orchard, Hindoli
2. Ishwari Fruit Garden, Bundi
3. Maharaj Kesari Singh Orchard
4. Gothrawalon-ka-Bagh

5. Nazar Niwas
6. Baiji-ki-Bagichi
7. Gopal-ka-Bagh
8. Charbhujaji-ka-Bagh
9. Ganesh-ka-Bagh
10. Tad-ka-Bagh
11. Barodia Orchard, and
12. Shikar Burj Orchard.

All the orchards except the first are situated in Bundi city and its environs. The Ishwari Garden and the Hindoli orchard are under the charge of the Agriculture Department. The Ishwari Garden, established in 1945, covers an area of 70 bighas. It is named after the former ruler of the princely State, Maharao Ishwari Singh. There are five wells in the garden, two of which are fitted with electric pumps, and a system of roads which divides the area into one bigha plots.

The fruit trees grown include the orange, *mosambee*, sweet lime, pomegranate and guava. The orange crop is the pride of the garden and in 1960, it fetched a sum of Rs. 6,500 when auctioned.

The Hindoli Garden and the Gothrawalon-ka-Bagh are known for their mangoes; the *Chosa* variety of the latter orchard has a wide reputation.

Apart from the varieties mentioned above, the papaya, *khirnee*, lemon and *jamun* fruits are grown in the orchards of Bundi. To encourage fruit farming, loans are given by the Department at rates not exceeding Rs. 300/- per acre, of which 50 per cent is given in cash and the rest in the form of saplings, manure, etc.

Vegetables: The main *kharif* vegetables are several types of gourd, *bhindies*, brinjal, sweet potato, mint and chillies. The main *kharif* season is from the beginning of May to the middle of October, but the *zaid-kharif* season starts at the beginning of February.

The *kharif* vegetables are tolerant of high temperatures provided there is sufficient moisture in the soil. A good loam soil with a high organic matter content is the most suitable. Generally, vegetable seeds are sown on ridges, but in the cases of the brinjal and chilli, the seeds are first sown on well prepared nursery bed raised a few inches above ground level. In certain localities, however, early sowing of chillies is done as for other vegetables. In the case of the sweet

potato, cuttings are planted in the soil. Frequent irrigation is necessary.

The *rabi* vegetables include the carrot, radish turnip, onion, pea, bean cauliflower, cabbage, spinach, tomato and lettuce. Sowing begins, with the end of the monsoon and approach of the winter season. Most of the *rabi* vegetables are first sown on well prepared nursery beds to raise seedlings, which are transplanted to the main fields when they have attained a certain growth. Manuring, irrigation and frequent hoeing are necessary. Most vegetables are ripe within three months of sowing except such varieties as beans and tomatoes, which take four to five months.

The following table shows area under various crops during the period 1955-56 to 1959-60 and the yield per acre in a normal year :

(Acres)

Crop	1955-56	1956-57	1957-58	1958-59	1959-60	Average yield per acre in a normal year
A. Rabi Crops—						
1. Wheat ...	87,024	1,12,015	78,138	93,263	86,184	11 mds.
2. Barley ...	18,974	18,113	15,772	15,669	14,494	11 mds.
3. <i>Gojar</i> (Wheat & Barley) ...	7,794	6,615	6,060	10,285	9,691	...
4. Gochari (Wheat & Gram) ...	50,199	44,441	62,573	50,766	60,239	...
5. Bejarh (Wheat, Gram & Barley)...	6,424	6,521	5,576	5,557	5,792	...
6. Pulses (Masoor, Gram, Peas, etc.)	44,903	45,337	52,811	40,908	51,189	5-6 mds.
7. Oilseeds ...	56,569	68,096	49,194	54,586	53,688	...
8. Condiments and Spices—						
(a) <i>Dhania</i> ...	12,927	22,510	7,199	7,889	16,863	4 mds.
(b) Others (<i>Zeera</i> etc.) ...	1,724	1,144	1,494	1,660	2,931	...
9. Drugs (Tobacco etc.) ...	89	114	104	123	142	4 mds.
10. Vegetables ...	418	297	325	390	378	...
11. Fodder ...	485	1,021	1,231	1,223	1,351	300 mds.
Total area under <i>Rabi</i> crops ...	2,85,530	2,25,224	2,80,477	2,82,319	3,02,942	

B. Kharif Crops—

1. Maize	...	30,931	18,025	28,585	17,289	20,976	5-6 mds.
2. Jowar	...	51,087	35,703	26,789	17,397	10,610	5-6 mds.
3. Rice	...	1,465	1,687	1,526	1,668	1,971	15 mds.
4. Bajra	...	217	78	68	250	70	2-3 mds.
5. Jowar & Moong (mixed and other millets)	...	66,673	60,192	99,958	1,30,541	1,11,469	...
6. Pulses	...	1,312	959	907	1,333	2,437	3-4 mds.
7. Oil seeds—							
(a) Til	...	22,759	10,865	21,496	19,222	18,162	3 mds.
(b) Others Gro- undnut, Cas- tor etc.	...	1,200	1,401	1,128	788	1,175	5 mds.
8. Sugarcane	...	4,100	5,436	5,826	4,025	6,492	300 mds.
9. Cotton	...	2,745	2,001	1,129	2,030	756	5 mds.
10. Sann hemp	...	535	445	444	723	791	6 mds.
11. Fodder	...	12,635	5,238	7,290	9,380	8,673	300 mds.
12. Drugs	...	313	330	66	403	54	...
13. Vegetables	...	492	539	576	640	685	...
14. Condiments and spices—							
(a) Chillies	...	971	1,352	1,532	1,387	1,746	...
(b) Others	...	16	20	78	55	94	...

Total area under Kharif crops...	1,97,451	1,44,271	1,97,398	2,07,131	1,95,161
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Crop Pattern

The above table clearly shows that the acreage under the *rabi* crops is considerably in excess of that under the *kharif* crops. The main reason is that, generally speaking, superior and therefore more profitable types of grain as well as cash crops are grown in the *rabi* season and it is in the interest of the farmers to concentrate more on such crops. They can do this because a very large part of the district has a loam soil which retains sufficient moisture after the rains to meet the needs of the young *rabi* crops. The spread of irrigation facilities, which will lessen dependence on the winter showers, will, no doubt, accentuate this tendency.

The crop figures for the year 1959-60 show that a total of 3,84,122 acres were under food crops and only 1,13,981 acres under cash crops. Two years earlier, in 1957-58, the comparable figures were 3,78,763 and 99,112 acres, respectively. This shows that, while there is about $3\frac{1}{2}$ times greater cultivation of food crops than cash crops, a slight trend towards the latter can be discerned.

According to officials of the Agriculture Department, when full benefits of the Chambal and other irrigation projects are received there is expected to be a major shift towards the cultivation of cotton, sugarcane, oilseeds, spices and other commercial crops at the expense of food crops and subsidiary crops. The coarser grains, millets and pulses will be the most affected. These changes will be of considerable economic benefit to the cultivators.

SCIENTIFIC AGRICULTURE

Agricultural Implements

The agricultural implements commonly used in the district include the *desi* plough, *kuli*, *nai*, *pathar*, *kudali*, *phawada* and sickle. Improved types of mould-board plough, seed-drill, leveller, ridge-maker, bund-former, etc., are being supplied by the Agriculture Department and tractors are working on some big farms.

Desi plough: This implement is used for the preparation of land and for sowing and inter-culture operations. It consists of a tongue of wood fitted with an iron point (locally called *phali*), a handle and a cross-bar for attaching it to the bullocks. The disadvantages of the *desi* plough are:

(a) it possesses no mould-board and consequently cannot invert the soil; (b) its furrows are V-shaped and, therefore, un-ploughed strips are left between furrows and so the land has to be ploughed in different directions; and (c) it ploughs a much smaller area in a day than is the case with a mould or other iron plough. The main point in its favour is that it is a multi-purpose implement and, therefore, very popular with the cultivators.

Kuli: This blade harrow is used to pulverize the soil and uproot weeds. It is also used to cover seeds that have been sown broadcast. The *Kuli* consists of a toothed iron frame with a handle.

Pathar: Also called *pata*, this is a heavy log of wood used for breaking the clods and compacting the soil. It is also used to cover the seed in the case of irrigated wheat, etc. It is tied by means of a long rope to the yoke of a bullock and dragged over the surface.

Sickle: The sickle is used for reaping crops and cutting grass for cattle.

Nai: This seed-drill is used mainly for sowing the *rabi* crops. It resembles a country plough with a bamboo tube attached through which seeds are dropped.

The *kudali* and *phawada* are multi-purpose hand implements used for hand digging, erection of small bunds, digging of trenches, irrigation, harvesting of root crops and various other small jobs on the farm.

Usually, these implements are made from *dhokra* wood, which is available everywhere. Indigenous carpenters and blacksmiths make and repair the implements.

Modern implements: Certain labour and time-saving implements have been popularized by the Agriculture Department through the community development programme. A new seed-drill has been introduced by means of which seeds are sown in three lines at a time instead of one as in the case of the ordinary *nai*. Similarly, cultivators have begun to make use of new type mould-board ploughs, harrows, *triphalties*, cultivators, chaff-cutters, etc., which enable them to carry out agricultural operations more efficiently and in lesser time.

There are six well organized private farms in the district, all of which use tractors and modern implements. Tractors are also used by several other progressive farmers where the holdings are sufficiently large.

Seeds

During the first Plan period, experiments were carried out with improved wheat seeds of the C 591 and N.P. 718 varieties and cotton seed of the Indore I variety. These proved a success and under the second Five Year Plan provision was made for the setting up of seed multiplication farms and construction of seed stores. As a result, a seed multiplication farm of 100 acres was established at Matunda and three seed stores, one in each of the three tehsils of Hindoli, Talera and Nainwa, constructed. Up to the end of 1960-61, improved varieties of seed distributed to cultivators totalled as follows:

Crop	Variety of seed	Quantity distributed
Wheat	C 591, N.P. 718 and RS 31-1	44,185 mds.
Cotton	C'Indore-I and Birnar	115 mds.
Gram	RS-10	550 mds.
Sugarcane	Co. 419 and Co. 421	23,491 mds.

Under the Fruit Development Scheme, about 10 nurseries have been established with progressive cultivators. A big Government-owned nursery in the Ishwari Fruit Garden, Bundi supplies saplings to local growers. By the end of 1960-61, a total of 39,165 fruit plants, mainly of lemon, orange, guava and papaya varieties, had been distributed through private and Government nurseries.

Manures and Fertilizers

Most of the soils of the district are deficient in nitrogen and phosphorus, the deficiency of nitrogen being particularly widespread. Thus almost all crops, except legumes, have responded to the application of nitrogenous manures and fertilizers. Phosphorus has evoked the greatest response in soils where there is an admixture of sand.

Farm-yard refuse is commonly used as manure, particularly on fields close to the village sites. Generally, the refuse is stored in heaps, but under the guidance of the Department the villagers are learning to dig compost pits, where there is less wastage through the action of the rain and the wind. The use of cow-dung as fuel, however, still persists. Another source of organic manure is municipal compost, which is prepared in Bundi, Lakheri, Nainwa and Keshorai Patan under the supervision of municipal officials. This compost has in the past been used mainly by local growers of fruits & vegetables. Since 1957-58, however, loans and subsidies have been made available to the municipalities and Panchayats for the purchase of transport equipment so that the compost can be taken to the villages.

Green manuring, mainly with *sanai* or *guara*, is practised by a few farmers.

The use of chemical fertilizers, too, is gradually being popularized as is shown by the fact that total sales, which in 1952-53 were no more than 40 tons, had risen to 320 tons by 1959-60. There is a scheme under which fertilizers are being issued free of cost for demonstration purposes.

Crop Rotation

The cultivators are well aware of the benefits of crop rotation. The general system prevailing in the district is as follows (K refers to the *kharif* season and R to the *rabi* season):

I. Barani Area

1. *Jowar* (K) Fallow (R) Fallow (K) *Wheat* (R)
2. *Jowar* (K) Fallow (R) Fallow (K) *Gram* (R)
3. *Jowar* mixed with *Moong* or *Urd* (K) Fallow (R) Fallow (K)
Linseed or *Dhanial* (R)
4. *Jowar* (K) Fallow (R) *Til* (K)
5. *Jowar* and *Arhar* (K) Fallow (R) *Groundnut* (K) Fallow (R)
Fallow (K) *Wheat* (R)

II. Irrigated Area

1. Maize (K) Wheat or Barley (R)
2. Maize (K) Potato or Sweet Potato (R)
3. Chillies (K) winter vegetables (R)
4. Cotton (K) Fallow (R) Maize (K) Wheat (R)
5. Groundnut (K) Fallow (R) Sugarcane (R) Fallow (K) Potato (R)
6. Paddy (K) Lentiles or Gram (R)

Pests and Diseases

Plant diseases and insect pests cause substantial losses in agricultural production. The loss of grain in storage alone is estimated at about 10 per cent and that in the fields is said to be equally great. Till recently, the cultivators used to accept such losses as inevitable but the success of remedial measures introduced by the Department in selected areas has awakened their interest. Up to 1958, insecticides were supplied free; now a charge is made by the Department and sales are going up from year to year.

Pests : The main storage pests are rats and insects. For killing rats, whether in the storage bins or in the fields, baits containing zinc phosphide and strychnine hydrochloride are used while insect pests are kept under control by fumigating the storing sheds with killoptera or EDCT mixture or by mixing D.D.T. or B.H.C. dust with grain in the ratio of 1:1000. Alternatively, the bins are plastered with mud mixed with B.H.C. or D.D.T. dust.

Butterflies and moths are controlled in the larval stage by spraying with D.D.T. and dusting with B.H.C. powder; in the adult stage light traps are set.

Aphids and white flies are controlled by spraying with rosin compound for orchard plants and B.H.C. dust in the case of field crops. Beetles in the grub and adult stages are controlled by spraying or dusting with B.H.C. or D.D.T. powder; the eggs are destroyed by exposure to the sun through ploughing the fields in the hot weather.

Grass-hoppers are very destructive and sometimes necessitate emergency control measures. They do the maximum damage in the hopper stage. Exposure of their eggs and spaced out cultivation has been found to keep down their numbers. They can also be controlled by the use of insecticides such as D.D.T. or B.H.C. dust or spraying with aldrin in the hopper and adult stages.

Fruit flies cause considerable damage to fruit trees. As they are attracted by clensel oil, the practice is to prepare a solution of this oil with D.D.T. powder, which effectively destroys them. D.D.T. spraying is also done.

Diseases: The common crop diseases, and the measures taken to control them, are as follows :

Rust affects the wheat crop, but its occurrence is not very severe. There are no control measures except growing rust resistant varieties such as Co. 591, N.P. 718, RS 31-1, etc.

Smut and bunts are seed-borne diseases but sometimes there is floral infection also. In the affected crops the grain deteriorates into a black powdery substance. Treatment of seed with copper fungicide, sulphur dust, hot water or Agrosan G.M. has proved effective. Every year, thousands of maunds of protected seed have been distributed to cultivators by the Department.

Mildew and blight are caused by air-borne fungi and commonly occur in the pea, cabbage, cauliflower, *zeera* and potato crops. They are controlled by repeated spraying and dusting with sulphur powder.

Virus diseases of various kinds cause immense damage to the potato, tomato, chilli, tobacco, *bhindi*, sann hemp, *jowar*, sugarcane and papaya plants. These diseases are hard to eradicate once the virus is established but they can be controlled in the very early stages by spraying with D.D.T. or bordeaux mixture.

For red-rot and top-rot of sugarcane, leafspot diseases of pulses, sorghum, millets, sugarcane, oats, barley, etc., spraying with bordeaux mixture and the introduction of disease resistant varieties of seed are the only means of control.

The increasing consumption of insecticides and pesticides and the extension of the plant protection service are having a marked beneficial effect on crop yields.

DEPARTMENTAL ACTIVITIES

A Department of Agriculture was functioning in Bundi in the time of the princely State as part of the Revenue Department but with a separate establishment and budget provision. The Department, however, did little for improving the general agricultural conditions; instead, it concentrated on horticulture, on which lakhs of rupees were spent.

With the formation of Rajasthan, the Agriculture Department was brought in conformity with the all Rajasthan pattern. In 1953, agricultural extension activities began to be undertaken through the development blocks. At the same time, the Department itself took such measures as the grant of financial assistance for the construction of new wells and deepening and repair of old ones, distribution of improved seeds and fertilizers and adoption of plant protection measures. During the second Plan period, these measures were continued on a much larger scale than before. In order to achieve the targets of additional agricultural production, river valley projects were undertaken, new wells were constructed and some pumping sets were installed. The Department also undertook the distribution of improved seeds and implements, development of local manurial resources and the propagation of improved cultural practices, including plant protection measures.

The District Agricultural Officer has working under him several experts who are designated Extension Officers. The services of these experts, which were formerly made available to the cultivators through the development block authorities, are now at the disposal of the Panchayat Samitis, there being one officer to each samiti. Broadly speaking, the main activities of the other departmental staff fall under the following heads.

Marketing : There is an Agricultural Marketing Inspector whose main duty is to record the prices of foodgrains and their daily arrivals at the Bundi *mandi*.

Plant Protection : A Plant Protection Supervisor assisted by two *mukkaddams* is responsible for the work of plant protection in the district. They take control as well as preventive measures against pests and diseases.

Soil Conservation : Soil conservation works such as terracing, bunding, etc., are supervised by a Research Assistant who has a staff of four field-men. Demonstrations are frequently held for the benefit of the farmers.

Horticulture : Fruit growers receive assistance from a Garden Supervisor who also looks after the government gardens and orchards.

Sugarcane Development : With the increase in irrigation facilities, the cultivation of sugarcane is becoming popular. The Department has an Agricultural Assistant for sugarcane and two field-men who

arrange demonstrations so that farmers may learn to cultivate. Wheat is to most of them a new crop. New varieties of cane, such as Co. 419 and Co. 421, have been introduced.

Special Farms: These include a seed multiplication farm at Matunda, a cotton research farm at Chattarpura and a garden nursery at the Ishwari Fruit Garden, Bundi. The seed multiplication farm is under the administrative control of the Panchayat Samiti of Talera, but the Agriculture Department retains technical control. The other two farms are entirely under the Department. Besides, there are several privately owned modern farms. The better known ones are:

Farm	Area in acres	Main crops	Panchayat Samiti
Binod Agriculture Farm, Alfanaagar.	1,600	Wheat and Paddy	Talera
Namana Farm, Namana.	700	Wheat	Talera
Andher Farm, Andher.	300	Wheat	Talera
Poddar Udyog Farm, Balapura.	300	Sugarcane	Hindoli
Annapurna Farm, Ren.	500	Wheat & Sugarcane	Hindoli

ANIMAL HUSBANDRY

The total number of livestock in the district at the time of Live-stock Census of 1956 was 7,11,495, or about three times the human population. The density of livestock per sq. mile was 328 and that per 100 acres of cultivated area (1954-55 figure) was 156. Since then, the figures have gone up, as will be seen from the following table:

	1956	1959-60	Increase (+) Decrease (-)
Cattle			
1. Males over 3 years			
(a) Breeding	651	282	— 369
(b) Working	88,846	93,544	+ 4,698
(c) Others	6,710	13,020	+ 6,310
2. Females over 3 years			
(a) In milk	40,349	72,056	+ 31,707
(b) Others	67,377	38,969	— 28,408
3. Young stock	1,06,957	1,30,644	+ 23,687
TOTAL CATTLE	3,10,890	3,48,515	+ 37,625

Buffaloes

1. Males over 3 years				
(a) Breeding	329	588	+	259
(b) Working	889	656	—	233
(c) Others	159	473	+	314
2. Females over 3 years				
(a) In milk	15,691	28,667	+	12,976
(b) Others	19,399	10,510	—	8,889
3. Young stock	29,619	42,053	+	12,434

TOTAL BUFFALOES	66,086	82,947	+	16,861
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Sheep	70,043	74,249	+	4,206
Goats	2,54,533	2,25,820	—	28,713
Horses	3,820	3,893	+	73
Mules	3	24	+	21
Donkeys	2,207	2,120	—	127
Camels	1,770	2,993	+	1,223
Pigs	2,143	1,632	—	511

TOTAL ANIMALS	7,11,495	7,42,193	+	30,698
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Poultry	9,102	8,281	—	821
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Of particular interest is the fact that there has been a considerable increase in the numbers of cows and buffaloes in milk. The goat population has gone down appreciably but the number of sheep has remained almost stationary. Other livestock play a comparatively insignificant part in the economy of the district.

Fodder

In 1959-60, there were 8,673 acres under fodder crops during the *khari* season and 1,351 acres in the *rabi* season. Sometimes coarse grains are grown for fodder purposes. Generally, the cultivators pay little attention to such crops, and better varieties such as lucern and barseem are seldom grown.

Cattle are stall-fed on the straw of *jowar* and maize, chaffed or unchaffed. The *bhusa* of wheat, barley and pulse is also given. Milch cattle, when owned by progressive farmers are fed cotton-seed, oil-cakes, *methi*, etc., to increase their yield. However, stall-feeding is done only twice a day at the time of milking, the animals being put out to graze in the day-time. The poor cattle owners, in fact, rarely if ever stall-feed their animals.

Permanent pasture lands are demarcated in each village and the Forest Department also permits grazing in certain areas. Because of constant grazing in some places, the finer varieties of grass have been destroyed and so the Forest Department has introduced a policy of 'rotational grazing paddocks.' To the same end, the Government have issued orders that grazing land should be maintained in each village at the rate of $\frac{1}{2}$ bigha per head of cattle. In villages where sufficient grazing lands are not available, facilities are as far as possible provided in continuous villages.

Cattle

The table given earlier shows that the numbers of milch cows and buffaloes are rapidly increasing. Unfortunately, the milk yield of most of these animals is very low, due largely to lack of attention to stall-feeding. Owners are generally reluctant to spend much on stall-feeding because they feel that the return, by way of a higher milk yield, is not sufficiently attractive. Grazing, on the other hand, costs them nothing and though the animals remain ill-nourished and give little milk, the owners are content. As a result, the average yield of a cow is only about one to two seers a day and that of a buffalo slightly more.

There is not a single large dairy in the district which is run on scientific lines. Nor are there *gosadans* or *goshalas* (shelters). Owners generally keep their cattle next to their living rooms, which is an unhygienic practice, though some have built sheds with mud walls and thatched roofs. Where the number of cattle is large, they are left for the night in an uncovered fenced area called a *bara*.

Sheep and Goats

Sheep and goats are kept by the Meena and Gujar communities mainly for milk purposes. Local consumption of meat is low but large number of rams are sent out of the district, mainly to the Bombay and Delhi markets.

The sheep are of non-descript breed and the wool obtained is coarse. The keeping of sheep is not an important item in the district's economy and there is not a single breeding farm.

Poultry

Some Mohammedan families in the villages keep poultry. The birds are mainly of the country variety but the Animal Husbandry Department, as will be seen later in this chapter is trying to

popularize breeds which have a greater egg-laying capacity. There is no large poultry farm.

Fisheries

The rivers and tanks contain edible fish of several varieties, including the *sanwal* (murrel), *rahu* (a species of carp), the *lanchi* (a scaleless fish resembling a shark), *deegal* (also scaleless) and *naren* (a white-scaled fish). A large black fish called the *katala*, which weighs up to 40 lbs., is found in the Burdha tank and small *mahseer* have been caught in some of the rivers.

Fishing rights in some of the tanks and rivers are auctioned every year. The revenue realized in this connection in 1959-60 was as follows :

Hindoli tank	Rs. 3,500
Gudha bund	Rs. 375
Burdha bund	Rs. 2,500 (in 1958-59)
Pench-ki-Baori	Rs. 250
Mez river	Rs. 1,500
Ghora pachar river	Rs. 500
Mangali river	Rs. 450
Gothra-ka-Talab	Rs. 250

Catching of fish is prohibited during the months of July & August, which is the breeding period. Further, when it is noticed that the fish in any particular tank or river have become scarce, it is closed for fishing for a year. For instance, in 1959-60 the Burdha tank was closed to fishing. Almost all the fish caught are sent to Jaipur and Delhi.

Improvement Measures

According to the Cattle Zone classification in Rajasthan, the cattle indigenous to Bundi are a strain of the Malvi breed. The stock is, however, of poor quality due to lack of attention and under-feeding, as stated earlier. The Animal Husbandry Department has, therefore, been importing selected breeding bulls from the tehsils of Dag, Gangadhar and Pirawa of Jhalawar district, which is the home of the Malvi breed in Rajasthan. These bulls are handed over to the Panchayat samitis. Up to the end of 1960-61, a total of 32 bulls had thus been distributed. Efforts are also being made to secure bulls of the Haryana breed. As a preliminary step, four such bulls are being

reared at the Bundi artificial insemination centre. Because of the shortage of breeding bulls, an artificial insemination centre has been opened in the Veterinary Hospital, Bundi. The Department has also undertaken the castration of bulls considered unsuitable for propagation.

Two other measures taken are worthy of note. The first is the Bull Premium Scheme, under which one year old bull calves are selected and their owners paid Rs. 10/- a month for two year, after which the bulls are bought by the Department at the prevailing market price for stud purposes. The second is the Bull Subsidy Scheme, under which a subsidy of Rs. 200/- per bull is given to private individuals through Panchayat samitis for the purchase and rearing of bull calves.

There is no government breeding farm but loans extending up to Rs. 3,000 are made available to individuals who establish such farms. The loans are given by the Animal Husbandry Department through the Panchayat samitis; so far, 15 breeding farms have been established, eight in Hindoli block and seven in Talera.

The total buffalo breed is sought to be improved through the import of *Murrah* buffalo bulls. Several of these have been lodged at different places and two are kept at the artificial insemination centre.

As regards sheep, a beginning has been made with the distribution of 24 Malpuri rams. The scheme is to be extended.

To improve poultry breeds, the Department is supplying, through the Panchayat samitis, White Leghorn and Rhode Island Red fowls on a 50 per cent subsidy basis. By the end of 1960-61, a total of 4,722 birds had been supplied under this scheme.

Cattle Fairs

As the cattle and other animals of the district are undistinguished, animal fairs are rarely held. The only big annual fair is that held at Nainwa in the month of September. In 1959, a total of 8,216 cattle, 637 buffaloes and 47 horses and donkeys were brought to the fair for sale.

Veterinary Facilities

The most common cattle diseases are rinderpest, haemorrhagic septicaemia, black quarter, anthrax and the foot and mouth disease. Sheep and goats suffer from anthrax, fasciolasis, the foot and mouth disease and foot-rot. Horses are affected by surra and tetanus; in 1960 the mysterious African horse disease carried off about 200 horses.

The incidence of these diseases has been reduced through timely inoculations and more effective segregation of sick animals.

Veterinary Department

A Veterinary Department was established in the princely State of Bundi in 1935. After the formation of Rajasthan, veterinary activities were placed in the charge of the Agriculture Department. Till March 1957, there was only one Veterinary Assistant Surgeon at Bundi but in that month an office of District Animal Husbandry Officer for Bundi and Tonk, with headquarters at Bundi, was set up. This office is under the direct control of the Deputy Director of Animal Husbandry stationed at Ajmer.

There are two veterinary hospitals, at Bundi and Nainwa, respectively, and a veterinary dispensary at Talera under the control of the Department. A Veterinary Assistant Surgeon, assisted by a stockman and a syce, have been provided to each hospital. Two more dispensaries, at Keshorai Patan and Hindoli, respectively, have been handed over to the Panchayat samitis concerned. Each is staffed by an Animal Husbandry Extension Officer, two stockmen and a veterinary manager. Besides, there is a mobile dispensary attached to the Department which tours the rural areas.

The following table shows the work done by the various veterinary hospitals and dispensaries in the district during the period 1957-60.

Year	Work done at Headquarters		Work done on tour		Vaccinations & inoculations
	Cases treated	Castrations performed	Cases treated	Castrations performed	
1957-58	32,674	1,391	9,990	682	11,353
1958-59	36,372	2,385	36,348	4,125	17,485
1959-60	30,258	2,603	18,302	4,434	14,430

STATE ASSISTANCE

State assistance in the form of loans, subsidies and grants-in-aid is given to the cultivators under various schemes. The main schemes are as follows :

Taccavi Loans

The statement given below shows the amount disbursed as *taccavi* in the district since 1955-56 :

Year	Amount distributed (Rs.)
1955-56	51,500
1956-57	95,500
1957-58	50,000
1958-59	2,48,500
1959-60	21,000

Minor Irrigation

Loans are given to meet 50 per cent of the total expenditure involved in the construction of wells or the deepening or repairing of old ones. The maximum loan in the case of new wells is Rs. 4,000 and Rs. 1,000 in cases of improvement or repair. If a pumping set is to be installed, a loan up to Rs. 7,000 is given; the maximum is Rs. 2,600 in the case of a persian wheel.

A subsidy up to 50 per cent of the cost is given for constructing or repairing village tanks.

Land Development

A subsidy is given to meet 50 per cent of the cost involved (but not exceeding Rs. 10/- per acre) in contour bunding. A similar subsidy, but with a higher maximum of Rs. 50 per acre, is given for terracing operations. In Scheduled Tribe areas the entire cost is met through a subsidy. These subsidies are given only to cultivators who own the land and do not exceed Rs. 500/- in individual cases, Rs. 5,000/- in the case of a co-operative society (double this amount in tribal areas). By the end of 1959-60, subsidies totalling Rs. 12,000/- had been advanced under this scheme.

Manures and Fertilizers

A subsidy at 25 per cent of the cost of super-phosphate is given to cultivators through the Panchayat samitis. For the transportation of compost from the municipal compost yards to fields situated at a distance of more than three miles, a subsidy of Re. 1 to Rs. 2 per ton

is given. Under this scheme two loans of Rs. 9,000 each have been advanced to the Bundi and Lakheri Municipalities for the purchase of tractors which will be used to carry the manures.

Loans are also given to the Panchayats for the preparation of night soil compost. The loans are to the extent of Rs. 2,000 where conservancy arrangements exist and Rs. 3,600 where such arrangements do not exist. During the period 1958-60 a total of Rs. 7,000 was advanced in this connection to the Gram Panchayats of Barundhan, Chhaterpura and Namana.

Improved Implements

Loans are given to the Panchayat samitis for disbursement to cultivators for the purchase of improved implements to the extent of Rs. 1,000/- in individual cases.

Fruit Development

Loans are given for the plantation of new orchards at rates not exceeding Rs. 300/- per acre, 50 per cent of the loan being given in cash and 50 per cent in kind. A total amount of Rs. 18,500 had been distributed under this scheme by the end of 1959-60.

Plant Protection

Insecticides, etc., are given on a 50 per cent subsidy basis to farmers, Panchayats and co-operative societies to meet the cost of equipment.

Sugarcane Development

A subsidy of 50 naya paisa per maund of improved seed is given to cane cultivators to meet transportation charges. Subsidies are also given for demonstrations of new methods of cultivation and the utility of fertilizers. Up to the end of 1959-60 amounts totalling Rs. 9,840 had been given in the form of sugarcane seed loans and Rs. 5,552 by way of subsidies for demonstrations.

Cotton Extension Scheme

A subsidy to the extent of Rs. 2/- per maund is allowed on the cotton seed utilized by the cultivator for sowing.

Oilseeds Development Scheme

Castor seed of the H 6 variety is distributed free of cost.

FAMINES AND FLOODS

Famines

As the district lies in the wetter region of Rajasthan, total famine is very rare, though several times deficient rainfall has caused temporary scarcities.

No ancient accounts of famines are available, the earliest on record being that of 1833-34. There was another severe famine in 1856. In 1868-69, it is said, two-thirds of the cattle perished because of the scarcity of fodder. The great famine of 1899-1900 caused great distress, which is thus recorded in the Imperial Gazetteer for Rajputana (1908): "The State suffered severely in 1899-1900, and it was not until the famine was well advanced that the *Darbar* made any practical effort to relieve the prevailing distress. Grain, fodder and water were alike deficient. 50 per cent of the cattle are said to have died, and excluding cholera and small-pox, the death-rate among human beings was higher than it would have been. The total direct expenditure by the *Darbar* exceeded Rs. 3.7 lakhs, while land revenue to the extent of Rs. 4 lakhs was remitted. In addition, a further sum of about Rs. 1.8 lakhs, granted by the Committee of the Indian Charitable Relief Fund, was spent in giving extra food to the people and providing them with bullocks, grain, etc."

Records show that the princely State borrowed Rs. 55,333 from a *seth* of Ajmer for meeting expenses on relief works.

The toll taken by the great famine can be assessed from the following Census figures :

In 1881 the population was	2,54,701
In 1891 " "	2,95,676
In 1901 " "	1,71,227

Taking into account the normal increase in population between 1891 and 1901, it will be seen that about half the population perished or fled from the area during the famine and the cholera and small-pox epidemics which followed it.

In 1915-16 the monsoon failed, so that the *kharif* crops withered and very little area was sown for *rabi*. There was acute scarcity of grain and fodder, but the situation was not so serious as to necessitate large-scale relief measures, though land revenue to the extent of about Rs. 4 lakh was remitted.

The next famine occurred in the year 1938-39. There was normal rain in July but little in August and none at all in September, with the result that the *kharif* crop was very poor. Worse was to follow for the next year the rain was again much below normal with the result that there was an almost complete failure of the crops over a wide area. Conditions in the tehsils of Nainwa and Dei and a large part of Kapren tehsil were particularly bad. Of the land revenue demand of Rs. 7,52,070, Rs. 4,33,284 was remitted, leaving a balance of Rs. 3,13,786, but only Rs. 2,95,284 was actually realized. Without exception all the tanks were dry and there was an acute scarcity of drinking water.

Floods

On July 2, 1906, Bundi town recorded 12 inches of rain, as a result of which the bunds of the Neth and Taka tanks gave way, causing considerable damage.

In 1916-17, as a result of heavy rain, the Nawal Sagar tank bund gave way and the town was flooded. Hundreds of houses collapsed and about 20 persons were drowned.

In August 1943 the river Banas overflowed its banks and flooded the villages of Korawas, Jalsina and Bharani. There was no loss of life, but a number of houses collapsed and the crops were destroyed. The *Darbar* provided free material for rebuilding the houses and for the manufacture of farm implements which had been lost. Taccavi loans were also sanctioned and land revenue remitted. The farm lands of Korawas village became unculturable for a time as the river had washed away the top soil and deposited large quantities of sand, but on the other hand the soil of Jalsina village was improved by the accumulation of silt.

The latest recorded heavy flood was in 1945-46, when the Jait Sagar tank overflowed and parts of the bund were damaged, No loss of life was reported but a garden near the tank was destroyed.

CHAPTER V

INDUSTRIES

Due to lack of power resources and means of transportation the district is industrially undeveloped. The main broad-gauge line of Western Railway joining Bombay to Delhi runs through small and remote villages namely, Bundi Road, Lakheri, Kapren, Arnetha and Laban, lying in the eastern part of the district. Bundi town, the headquarters of the district, is not connected by railway. The railway link has facilitated only the establishment of a cement factory at Lakheri.

Old Time Industries

There were no large scale or small scale industries in the days of yore in this district. However, weaving, dyeing and printing, and manufacture of lac-bangles, baskets, mats, fans, toys, bows and arrows, leather tanning, blacksmithy, carpentry and pottery were carried on at the cottage level. Although most of these industries are still continuing, they are struggling hard for their existence in the face of the machine made goods. The loss of the patronage of the royal families has also affected adversely the trades of the local artisans.

Weaving, dyeing and printing industries were intended to meet the requirement of cloth of the rural masses. But the methods of production were rather primitive and only coarse type of cloth was woven. The products of dyeing and printing industry were *Jajams* (carpets) on which shapes of elephants and horses were mostly printed, and calico which was used for making *lehangas*, (petticoat), *chunri*, *peela* and *pomcha* (a covering cloth over the head). One significant advance made by this industry was that during the middle of the 19th century it started manufacturing a very fine cloth known as '*Masooria*' which was much patronised by rulers of the State. This cloth is still produced in the district but is used only by the rich families on account of its high price. The availability of cheap mill made cloth has given a set-back to these industries. The figures of imported mill made cloth which stood at 14,86,389 yards during 1945-46, sufficiently speak about its popularity.

The blacksmiths of the district, besides manufacturing agricultural implements, were also renowned for the armaments like guns, swords and knives. These blacksmiths were chiefly concentrated in

the village Loharpura and Bheron Pura where they had the facility of getting raw iron from the local quarries. However, as the imported modern weapons became popular, the market for indigenous arms was lost. Similar was the fate of *Kamangars* who used to manufacture bows and arrows.

Power

At present electric power is available at Lakheri, Bundi and Nainwa towns. The Lakheri cement works have a power-house which produces sufficient power to meet their requirements. The power-station was established in the year 1913 with a total generating capacity of 8,400 kw. The average load per hour on the power-station is 5,792 kw. and the peak load has been 6,400 kw. The station provides 24 hours service and also supplies power outside the premises of the factory in restricted manner.

At Nainwa, about seven years back, the Municipality installed a small power-station by purchasing a generator and getting all other machinery on hire at a rent of Rs. 20/- per day. But from the beginning of 1960, the Municipality has installed its own machinery to generate power. The generating capacity of the power-house is 25 kw. There are about 500 electric connections in the town. The Municipality charges at the rate of 56 nP. per unit. There are also fixed rates for the convenience of the people who have not got the meters. During winter the power is supplied from 6 p.m. to 12 midnight, and during summer from 7 a.m. to 1 noon.

At Bundi, so far, the electric power was being supplied by the Bundi Electric Supply Company Limited, Bundi. The Bundi Electric Supply Company was established in the year 1936 and supply to the town started in August 1937. The capacity of the generator was 440 kw. and supply was made not only to the municipal area but also to the Phoolsagar Palace, five miles away. The power-house was taken over by the Rajasthan State Electricity Board in December 1960 and a month later, electric supply began to be received direct from the Kota power-house. In 1959-60, the Bundi power-house generated a total of 7,06,183 kw. of electricity. There were 202 shop connections, 1,321 domestic connections and 647 street lights in that year. A total of 118 industries were also served.

Industries and Manufacture of the District

According to the 1951 Census, 30,147 persons (including 23,796 males and 6,351 females) were engaged in various industries in the district.

Large Scale Industries

Only the Associated Cement Companies Works at Lakheri falls under this head. Started by Killick Nixon Co., in 1905 as a small plant for producing hydraulic lime, it was converted into a cement factory in 1913. Since then it has grown steadily and is now the second biggest cement factory in Rajasthan. The plant was taken over by the Associated Cement Companies in 1936 when nine such concerns were formed into a combine; it now ranks as the second oldest among the 16 sister cement plants owned by the A.C.C., being junior to only the one at Porbandar.

The site of the factory was largely influenced by the presence of large quantities of limestone near Lakheri and the situation of this town on the main Bombay-Delhi line of the Western Railway. The factory site is connected to the main line by a two mile siding. Exact quantity of the limestone deposits at Lakheri is not yet known. The latest reports however describe the deposits as being fairly large. Due to favourable chemical composition of the limestone the quality of cement produced is very good.

A characteristic feature of the factory and the group of concerns it belongs to is the near self-sufficiency in most respects. Thus the Lakheri Cement Works obtains its principal raw material - limestone from its own quarries situated some three miles from the factory. The work on the quarries has been almost completely mechanized with the result that where more than 2,000 persons once worked, about 200 are now able to handle a greater amount of work more efficiently. Gypsum is also obtained from the Associated Cement Companies mines at Badwasi in Rajasthan. Fire bricks for inner lining in the kilns are obtained from the refractory at Katni and the greater amount of coal consumption is met from supplies from the A.C.C. collieries at Nowrozabad and Kotma in Madhya Pradesh. Power for the factory is generated in the company's own power-house at Lakheri. Plans are now afoot to receive the Chambal hydro-electric power also as under government rules the industry is obliged to meet a part of its power consumption through hydel power. It is, however, proposed to maintain the present thermal power plant in order to escape the vagaries of irregular current flow on long distance hydel power transmission lines. Water, which is so vital for the wet process followed at the works, is obtained from the Mez river, 5 miles away.

The factory draws on distant markets for its skilled labour, a great majority of whom come from Maharashtra and Gujarat. The

unskilled labour, however, comes from the villages lying near the works.

The works employ 2,012 workers out of whom 1,741 work in the factory in three shifts and 271 man the mines. Coal is handled by contract labour numbering about 250 daily.

The three kilns in the factory produced the following quantity of cement during the Second Five Year Plan :

			(Tons)
1956-57	...	...	5,43,454
1957-58	...	...	5,58,970
1958-59	...	...	3,07,270
1959-60	...	...	4,88,387
1960-61	...	...	3,34,105

As stated earlier the Lakheri Cement Works obtains its principal raw material - limestone - from limestone quarries which are situated some three miles from the factory. The work at the quarries has been almost completely mechanised. Because the limestone in this area is of marginal quality - as mined - it becomes necessary to free it from adventitious material such as clay and shale. To do this efficiently, a two-stage dry screening plant consisting of primary and secondary "Wobblers" has recently been installed to separate the clay from limestone. The enriched limestone is then transported from the quarries to the works by a broad-gauge railway system owned and operated by the A.C.C.

At the factory the limestone is broken into small pieces in a number of suitable crushers and is then carried on inclined rubber-belt conveyors direct into the Raw Mill hoppers.

The crushed limestone is then conveyed into the grinding mills in regulated quantities along with carefully measured quantities of water, to be ground into a thin paste which is called "Slurry". The slurry is then pumped into storage silos where it is corrected to the required chemical composition. The slurry is kept constantly agitated by means of compressed air to prevent settling. From the silos the slurry is pumped into the kilns in automatically regulated quantities. The 3 kilns are mounted at a slight incline and while "slurry" is fed into the upper end, finely pulverised coal is injected with a blast of hot air under pressure and burnt at the lower end of the kiln to produce a 'burning zone' where the temperature is about 2,700° F. The

sintered material comes out of the lower end of the kiln in the form of small, hard, dark green pellets called "Clinker".

The clinker is transported on shaking-conveyors and bucket-elevators to the crane storage from where two electrically operated overhead cranes deliver it to the Cement Mill hoppers.

The final stage in the process is the grinding of the clinker together with a small proportion of gypsum (about 5%) into a fine powder in the Cement Mill. The gypsum helps to regulate the time that the cement will take to set when used. The resulting cement is then conveyed by Fluxo transporters actuated by compressed air to large cement storage silos. From the silos the cement is conveyed by screw conveyors and elevators to automatic packing machines, where the bags are automatically filled with cement to the correct weight. The bags then slide down on chutes into the railway wagons standing by the side of the packing platform.

Large quantities of cement have been supplied from these works for the construction of the huge Hydro-electric and Irrigation projects in Rajasthan and Madhya Pradesh. Depending upon the availability of rolling stock as many as 60 wagons can be despatched daily.

At every stage of the manufacturing process hourly quality control tests are carried out on the various intermediate products to ensure high quality cement as the final product. The B.B.B. brand of cement produced at the Lakheri works is of a very high quality, exceeding the requirements of the Indian Standards specifications by liberal margins.

Small Scale Industries

Under this head only two industrial units can be mentioned. These are :—

(i) *Hindoli Open Pan Sugar factory*—This factory was started on 8th January 1959, with a capital investment of Rs. 1.5 lakhs. The factory is running on small scale and gets sugarcane from the village of Hindoli and other neighbouring villages. Lime sulphur process is being used in the manufacture of crystal sugar. The product is marketed in Kota Division. It is a partnership firm and the proprietors intend to double its capacity. The factory produced about 363 mds. of sugar in 1959 and 2,000 mds. in 1960 seasons. It is a seasonal industry and as such majority of the labour is temporary. It employs more than 30 persons, most of them being from U.P. The

electricity is generated by factory itself. A loan of Rs. 25,000 has been advanced to this factory by the State Government.

(ii) *Poddar Udyog - Sugar factory at Balapura (Alod)*—The factory was established in February 1959 with a capital investment of Rs. 2 lakhs. Crystal sugar is manufactured through lime sulphur process. Annual production has so far ranged between 1,300 mds. and 1,500 mds. Thirty labourers in 1959 and 40 in 1960 were employed at Rs. 50 p.m. during the crushing seasons. Most of them came from U.P. and were provided free quarters, fuel, light and water as well as fare for the journey to and from their homes. Optimum capacity of the factory is 100 mds. of sugar per day and at that level of production it can employ 85 labourers. Power is produced by the factory's own generator. The produce is sold in Kota and Bundi. So far, supply of sugarcane was procured from the neighbouring villages of Alod and Dablana but now the factory is raising sugarcane from its own co-operative farm. It is situated a mile away from the site of the factory and has an area of 1,300 *bighas*. In 1960 only 300 *bighas* could be cultivated due to lack of water. Negotiations are being conducted with Chambal Canal authorities for greater supply of water.

FACTORIES OPERATED WITH POWER

Flour Mills

The first mill to grind grain into flour was started as early as the beginning of the present century when oil engines came into use. They have, since then, grown in numbers and now almost all towns and some of the bigger villages have flour mills. The total number of flour mills in the district is about 40. In Bundi city, flour mills are propelled by electricity. They grind not only food grains and pulses, but also spices, salt crystals and cotton seeds. The rates charged for grinding differ from commodity to commodity. Wheat is ground at the rate of 64 nP. per md.; barley, *jowar* and gram at the rate of 75 nP. per md.; and maize at the rate of Re. 1.12 nP. per md. The equipment of a flour mill is a pair of mill stones in the grinding machine and either an electric motor or an oil engine of 10 H.P. These mills employ more skilled labourers than the unskilled ones and the wages vary from Rs. 20/- to 45/- per month. The 1951 Census report shows 79 persons, all males as employed in flour-milling.

Flour grinding is another industry, where the traditional method is being completely replaced by its formidable rival, the flour mills, even though the hand-ground flour is more nutritious. The products of the industry are—*ata*, *maida* and *suji*.

In rural areas of the district where flour mills have not made their appearance, this industry is followed as a side business by ladies of all communities both for domestic consumption and sale. The services of these ladies are engaged by local *baniyas* who pay them in cash. At the time of 1951 Census, 29 women were shown as engaged in flour-grinding.

Oil Mills

There are 15 oil mills in the district. Two at Lakheri, two at Nainwa, three at Keshoraipatan and eight at Bundi. Seven oil mills at Bundi are operated by electric power and the rest by oil engines. Generally, each oil mill employs four persons, one mechanic and three labourers. Mechanics get from Rs. 120/- to Rs. 150/- per month while the labourers from Rs. 40/- to Rs. 50/- per month.

Linseeds and *til* are generally pressed to extract oil. Linseed oil is sold at the price of Rs. 67/- per md. and *til* oil at Rs. 95/- per md. The market price for oil-cakes, a by-product of the industry, is Rs. 12.50 nP. per md. Fifty per cent of the product of each mill is sold locally and 50 per cent in the surrounding areas within the district.

Saw Mills

There are three saw mills in the district all located at the Bundi town and are operated by electric motors of 10 H.P.

Cotton Ginning and Pressing Factories

The work of cotton ginning and pressing was started in the district as a public enterprise during the Bundi State times. Later on, the work of ginning also started to be undertaken in the private sector. The Bundi State Administration Report 1927-28 has referred to two ginning factories at Bundi and Nainwa and a cotton press at Baori. The last two concerns were owned by the State. Steam power was used in all of them.

With the merger of Bundi State into former Rajasthan in March 1948, factories owned by the State ceased to function. At present there are four privately owned ginning factories in the district, three at Bundi and one at Nainwa. Two of these factories at Bundi are operated with electric power, while the rest are operated with oil engines. These ginning factories are seasonal in character. The season follows closely the harvesting of cotton. The 1951 Census Report shows 134 persons (72 men and 62 women) as engaged in cotton ginning, cleaning and pressing.

Others

Employment in some other small units in the district at the time of the 1951 Census was as follows : engineering workshops (2), basic industrial chemical manufacturers (2) and printing and allied industries (13).

COTTAGE INDUSTRIES

Handloom weaving

At the time of 1951 Census, 122 persons (all women) were engaged in yarn spinning while 470 persons (176 men and 294 women) were shown as employed in cloth weaving. The growing of cotton in considerable quantity in the district has always given an impetus to the spinning of yarn, specially by ladies, and weaving. Although as a result of the competition from the mill-made cloth the industry has lost much of its significance but still it is one of the most important cottage industries of the district. Handloom weaving is chiefly done at Bundi town, Lakheri, Roteda, Nainwa, Keshoraipatan and Hindoli. Weavers now use mill yarn, and the indigenous *charkha* yarn is mostly used for making rough cloth, *durries* and carpets. The weavers of Nainwa are very famous for making *durries* and *niwar*. A weaver earns Rs. 1.25 per day.

A special type of muslin, woven with mixed fibre of silk and cotton and mostly used for *sarees*, is manufactured at Bundi. It is quite famous and is very popular with rich Marwaris. The price of Masooria *sarees* range between Rs. 30/- and 200/-.

Besides individual weavers, there are 14 weavers Co-operative Societies in the district with 555 looms. These societies arrange for the purchase of the yarn for their members directly from the mills. The following is the list of societies :—

S.No.	Name and Location
1.	Bunkar Sahkari Sabha, Roteda (Keshoraipatan)
2.	Bunkar Sahkari Sabha, Bundi
3.	Bunkar Sahkari Sabha, Keshoraipatan
4.	Bunkar Sahkari Sabha, Nainwa
5.	Hathkargha Vastra Utpadak Sahkari Samiti, Bundi
6.	Hindoli Hathkargha Vastra Utpadak Sahkari Samiti, Hindoli
7.	Niwar-Dari Utpadak Sahkari Samiti, Bundi
8.	Hathkargha Vastra Utpadak, Sahkari Samiti, Bundi

9. Bunkar Utpadak Sahkari Samiti, Nainwa
10. Dari-Niwar Utpadak Sahkari Samiti, Nainwa
11. Vastra Utpadak Sahkari Samiti Bargaon, Hindoli
12. Sahastrabahu Bunkar Sahkari Samiti, Bundi
13. Adarsh Sahkari Utpadak Samiti, Nainwa
14. Powerloom Vastra Utpadak Sahkari Samiti, Bundi

The total number of registered looms in the district is 1,277. Besides, power looms have also been introduced. One power-loom co-operative society with a membership of 11 members has been registered. The society has been advanced Rs. 42,675 in shape of grants and loans for establishing power-looms. The society will start working on power looms very shortly. To promote the sale of handloom cloth the government allows rebate on its sale. The total amount of sale proceeds of the handloom cloth and the amount of rebate allowed on it during the last three years in the district is shown in the following table :

Year	Amount of Sale Rs.	Amount of Rebate Rs.
1957-58	13,657.50	1,233.05
1958-59	10,608.17	916.52
1959-60	16,785.68	1,048.02

Cloth Printing

The cloth printers or *chhippas* of the district are famous for their artistic calico printing which was most commonly used by the female population in the rural areas. They prepared *lehangas* (petticoat), *kanchli* (bodice), etc., out of the locally printed cloth. The chief raw materials used by *chhippas* are cloth and dyes. Mostly mill-made cloth is used for printing and the dyes are prepared by the printers themselves with the help of the locally available skin of pomegranate and *babool*, *harod* and *behada*. Alum is used for making the colour fast. The industry has declined and only a few families in rural areas are engaged in it. In 1951, cloth dyeing and printing gave employment to 287 persons, 52 of whom were females.

Bidi Industry

The forests of the district are considerably rich in *tendu* leaves, which is an important raw material used for *bidi* industry. Started

in the district in the year 1932, the industry developed to keep pace with the growth of the smoking habit among the people. This industry is mainly in the hands of Muslims.

The following is the list of *bidi* factories in the district all located at Bundi town along with the number of workers employed by each and the name of trade mark under which they sell their product :—

Name of the factory	No. of workers	Name of the trade mark
1. Siraj Biri Factory	150-175	Talwar
2. Azad Biri Works Sahkari Samiti (total number of members—150)	25-30	Sher Chhap No. I
3. Murli Manohar Kanahiya Lal Biri Works	40-45	1. Rath 2. Cheetatri School
4. Kassem Biri Works	10-12	1. Kassem 2. Uran Khatola
5. Hafiz Bhai Biri Works	20-25	Biri No. 24

Besides, there are other workers also who manufacture *bidis* at their homes and sell individually to the dealers. One *bidi* worker can make about 1,200 to 1,500 *bidis* per day and he is paid at the rate of Rs. 1.50 per thousand of *bidis*. The retail price of *bidis* is 0.12 nP. per 25 *bidis* while the wholesale price for them is Rs. 2.12 for 500. *Bidi* makers in 1951 numbered 315 including 45 women.

The important raw materials used by the factory are *tendu* leaves and tobacco. *Tendu* leaves are obtained from tobacco at the cost of Rs. 20/- per md. and the tobacco is got from Gujerat and costs Rs. 5.50 per seer.

Leather Tanning and Footwear

This is one of the important cottage industries of the district which provides employment to 1,076 persons. Of these 107 are females. Shoes are made by men, and women confine their activities to embroidery work to add to beauty of the shoes.

Shoemakers are found almost in every village of the district and meet the bulk of the demand for footwear of the people. Factory

made shoes are used only in towns by a small number of people. The indigenous varieties of footwear include *mundas*, *peshawari*, *chappals*, *jooties*, *sandals*, *halfslippers*, etc. *Mundas* are mostly used by the poor classes.

The raw materials used by the *Mochies* (shoemakers) are locally tanned hides of buffaloes and goats and also the superior quality of leather imported from Kanpur, Jullunder and Agra. Local hides are mainly used for the making of shoes of inferior quality and soling. *Mochies* make use of traditional tools which include *ari* (awl), *rapi* (knife), *summa* (hammer), a flat piece of stone on which he works and a piece of granulated stone to whet his *rapi*. He keeps a big needle to sew the leather and *katerni* to cut out the embroidery pattern.

The income of the people engaged in this industry varies from Rs. 1.25 to Rs. 4/- per day.

The indigenous footwear mostly find the market at the places of their manufacture. Shoemakers from small villages also sell their products in the nearby weekly *hats*.

Tanning

Although there is no tanning workshop in the district, but *Bolas* of the district have been tanning skins of buffaloes and goats etc. for a long time. The materials used by them are raw hides, *babul* bark, *dhokra* leaves and lime. All of these are available locally. The market for the tanned hides is usually local. They are sold either to the village shoe makers or to the agriculturists who use them for making '*charas*' (leather buckets).

There are seventeen registered co-operative societies of the leather workers with a total membership of 299 persons. These societies arrange for the financial help to their members and also for the purchase of raw materials and the sale of the finished product. They are:—

S. N.	Name and location
1.	Nainwa Charma (leather) Utpadak Sahkari Samiti, Nainwa
2.	Nainwa Chamaran Utpadak Sahkari Samiti, Nainwa
3.	Bairkha Charmkar Utpadak Sahkari Samiti, Nainwa
4.	Namana Charmkar Utpadak Sahkari Samiti, Namana (Talera)
5.	Keshoraipatan Charma (leather) Utpadak Sahkari Samiti, Keshoraipatan
6.	Regar Charmkar Utpadak Sahkari Samiti, Karwa (Nainwa)

7. Charmkar Utpadak Sahkari Samiti, Dablana (Hindoli)
 8. Charma Utpadak Sahkari Samiti, Gandoli (Keshoraipatan)
 9. Matunda Charma Utpadak Sahkari Samiti, Matunda (Bundi)
 10. Jakhmund Charma Utpadak Sahkari Samiti, Jakhmund (Talera)
 11. Charmkar Utpadak Sahkari Samiti, Dei (Nainwa)
 12. Bajrangpura Charma Utpadak Sahkari Samiti, Bajrangpura (Keshoraipatan)
 13. Hindoli Charma Udyog Sahkari Samiti, Hindoli
 14. Gothda Charma Utpadak Sahkari Samiti, Gothda (Hindoli)
 15. Adarsh Charma Utpadak Sahkari Samiti, Nainwa
 16. Ram Deoji Charma Utpadak Sahkari Samiti, Himmatpura (Keshoraipatan)
 17. Regar Charma Utpadak Sahkari Samiti, Dei (Nainwa)
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The Namana Charmkar Sahkari Samiti, Namana (Talera), and Charma Utpadak Sahkari Samiti, Dablana (Hindoli) were allotted a grant of Rs. 18,000/- each for development. The Namana Chamaran Utpadak Sahkari Samiti, Nainwa is a flaying centre and was sanctioned a grant of Rs. 6,700/- for development. The flaying centre is fully set up and working satisfactorily. A good number of carcasses are being procured. These are flayed and the hides are cured and preserved. Other components of the carcass i.e., bones, flesh, tallow etc., are also utilized.

Pottery

Pottery is an important village industry in Rajasthan and there is hardly a village or town which does not have its own potter popularly known as *Kumhar* who employs the traditional technique in making a large variety of vessels required for domestic use. The locally available plastic clay forms the raw material for this work. The clay is sometimes mixed with non-plastic earth or spent wood ashes or cow-dung and kneaded by treading. The mixture is passed through bamboo sieves and is kept for about two weeks. Almost all the pots are made on the potters' wheel. In 1951, the district had 586 potters, 501 men and 85 women.

Bangle making

This is another important industry which provides employment to a large number of people. Lac bangles are special handwear of this region and the lac-bangle manufacturers are called *Lakharas*. Lac bangle is a fast disappearing industry, being replaced by glass bangle

industry of Ferozabad. But lac bangles are more durable. In Rajasthan, the lac bangles are worn because of tradition.

The number of potters and bangle makers in this district is 1919 of which 1,526 are males and 393 females.

Smithy

Every town and big village of the district has goldsmiths who follow their hereditary occupation of preparing ornaments of gold and silver and also silver utensils. But as is suggested by their designation these goldsmiths do not mainly prepare gold ornaments but the bulk of their manufactures consists of silver ornaments. Some of them have equipped themselves with modern technique of making plates and wires but most of them use the traditional tools which include an anvil, hammer, tongs, rippers, pincers, pots, country-made crucibles and blow-pipes. Gold and silver ornament makers numbered 255 in 1951 including 3 women. In every town and village there are families of blacksmiths known as *lohars*, engaged in production and repair of agricultural implements like *phawada*, *khurpi*, etc., and the utensils for domestic use namely, *Kadai* (frying pan), *Tawas* (flat pans) *Chalanis* (sieves), iron buckets for drawing water, *Jhar* and *Kudchhas* (iron for pans).

Lohars of the district now use imported raw iron as they have ceased working with the local iron quarries. The traditional tools of the *lohars* are an anvil, a heavy hammer and a furnace fitted with a bellow. There were 249 blacksmiths in the district in 1951.

Ghee making and other dairy products

There is no dairy farm in the district. Agriculturists generally keep cattle and utilize their milk yield for manufacturing ghee and *Mava*. *Mava* is used by the local confectioners for making various sweets. The milk yield of the cattle and the fat contents therein being poor, the dairy product industry has not developed.

Building and construction works industry

The progress of this industry is dependent on general economic development. Hence no marked development in this industry is discernible though the essential raw materials like lime stone and sand stone are locally available. In the public sector, recently in the month of December 1960, foundation stone for constructing a building for the Government Degree College at Bundi has been laid. In the private sector, people in the district are quite poor so as to invest in this industry. Schemes like low income housing and middle-

income housing have started very late in the district and whatever little amount has been advanced under them was mainly utilized for repairing purposes. According to the Census of 1951, a total of 2,058 persons were engaged in the construction industry including workers on irrigation and transport works.

The industry is subject to the Minimum Wages Act. The P.W.D. rates of wages in the industry are Rs. 4/- and those of private contractors Rs. 3.50 to Rs. 4/- and Rs. 2/- daily for masons and coolies respectively. Female coolies are paid Re. 1/- in contravention of the provisions of Minimum Wages Act, which prescribes Rs. 1.50 as minimum irrespective of sex. According to 1951 Census figures, the number of masons in the district is 752 and of other labourers 1,258 of which 360 are females.

Basket, fan and mat making industry

Bundi tehsil is very rich in respect of palm trees which grow in clusters. *Begaris* who are chiefly concentrated in Bundi town and in village Dugari, utilise palm leaves for making fans and mats, and branches of palm and bamboo for making baskets. The price of palm baskets ranges from Rs. 0.75 to Rs. 2.50 according to the size. The products are brought daily to the market of Bundi town for sale and are also sold at the weekly *hats* of the nearby towns. Number of persons engaged in this industry is 203 of which 50 are females. The total number of basket, fan and mat makers in 1951 was 162 including 44 women.

Gur-making industry

On an average 8,22,834 mds. of sugarcane (based on the last four years' production) is produced annually in the district. The tehsils Keshoraiptan, Hindoli and Nainwa are the chief sugarcane growing areas accounting for about $\frac{3}{4}$ of the total production. Some of this produce is utilized by the sugar factories at Hindoli and Bala-pura and the *khandsari* unit at Dugari, while the remaining is crushed by the cultivators themselves to manufacture *gur* which is an important ingredient for sweets of various kinds. There are 595 sugarcane crushers in the district.

The price of indigenous *gur* during the past three years ranged between Rs. 16/- to Rs. 18/- per md. During the year 1960-61 there has been recorded production of 8,00,000 mds. of sugarcane at Hindoli, Massi and Dei only. As a result of this the price of *gur* during the year fell to Rs. 9/- to Rs. 10/- per md.

In the year 1949-50 manufacturing of *gur* from palm trees was also started in the district and a palm *gur* training centre was opened by the government at village Elhore. But the manufacture was stopped after three years as it was realized that it checked the natural growth of the palm trees.

Oil Ghani Industry

State assistance through co-operatives and preference of people for its product has helped this industry to hold its own in face of severe competition from oil mills. The persons engaged in this industry are called *Telis*, who press the linseed and *til* to extract oil by *ghanis* made of wood and worked with a bullock. The by-product of this industry is oil cake which is used for feeding the milch cattle in order to increase their milk yield. On an average a *teli* puts 7 to 8 seers of seeds into his *ghani* per day and produces about 3 seers of oil and 4 seers of cake. According to the Rajasthan Quinquennial Livestock Census Report 1956, there are 337 *ghanis* in the district with a capacity of five seers and over, and 70 *ghanis* with a capacity of less than five seers.

There are 11 Ghani Tel Utpadak Sabkari Samitis in operation in this district at Bundi, Nainwa, Dei, Gudha, Basoli, Kapren, Namana, Bamangaon and Dabi.

Rope making

Cultivators during their slack season generally take to the rope-making with *sann* and hemp either produced on their own fields or purchased from other cultivators. These ropes are used for several purposes such as drawing water from the well, tying of their cattle and so on. Sometimes they also sell these ropes in the market. In 1951 there were ten rope makers in the whole district.

Soap making

Some Muslim families and displaced persons in Bundi town, Lakheri and Nainwa manufacture soap for washing clothes. The equipments consist of a big iron pan in which the mixture is prepared and a *bhatti* (furnace) on which the mixture is boiled. The raw materials are linseed oil or *tils* oil, caustic soda, soap stone powder and sodium silicate which are obtained locally or are purchased from the wholesale dealers at Kota.

Besides these cottage industries which are commonly found throughout the district, the work of manufacturing agricultural

implements, buckets and other iron and tin articles, automobile paints, radio assembling, making of conduit pipe and chalkstick have also started at Bundi town.

A scheme for the economic development of the area was drawn up as long back as in 1945-46. It covered such subjects as Industries, Irrigation, Rural-uplift, Land improvement and Co-operative farming and aimed at doubling the income of the State in 10 years. The important schemes included were : a sugar factory, an oil mill, flour mill, starch factory, biscuit factory, cotton mill, hosiery factory, glass factory, ceramics factory, *kattha* factory, saw mill, ice factory, cold storage plant and paint and varnish factory. There was also provision for fisheries and orchards. Some details about the scheme will be found in the chapter on Economic Trends. The former Bombay, Baroda and Central Indian Railway had also planned two railway lines—one between Kota and Ajmer and the other between Chittorgarh and Kota; the former would have run in Bundi territory for 47 miles and the latter for about 50 miles.

Undoubtedly much needs to be done in the field of industrial development in the district. So far there is only one large scale industry and the cottage and small scale industries have not been developed to fullest possible extent. The district lacks sources of power and adequate means of transportation which are prerequisites of industrialization. The advent of the Chambal Hydro-electric power and the completion of the projected railway links between Kota and Ajmer and Chittor and Kota, both of which will pass through the district, are bound to provide the desired fillip to the starting of the new industrial units and in the development of the existing ones.

There are possibilities of establishing certain mineral based industries in the district. Large deposits of high grade (95%) silica suitable for manufacture of glass are found in the district. Bundi Silica Company, which exported silica from the district has ceased to function as the transportation charges to factories in U. P. proved prohibitive. However, establishment of a glass factory in the district can be a profitable venture.

The increased irrigation facilities from the Chambal project have enhanced the possibilities of great increase in the production of sugarcane in the district. It renders it possible to start a sugar factory on large scale and to increase the production capacities of the existing small scale sugar factories at Hindoli and Balapura. In very near

future a large scale sugar factory at Keshoraipatan is expected to be established in the private sector.

Targets of industrial development under the Third Plan

An Industrial Estate with a cost of Rs. 5 lakhs and providing 22 sheds to house small scale industries is proposed to be established at Bundi during the Third Five Year Plan. The schemes for various Panchayat Samitis are as under :—

(a) *Panchayat Samiti, Hindoli—*

1. Extension officer and his staff	20,000
2. Designing-cum-Demonstration Centre for Handloom weaving	20,000
3. Aid to Industrial Co-operatives	5,400
	<u>Rs. 45,400</u>
4. Distribution of tools and implements to village artisans at subsidised rate	16,000
5. Distribution of Hand operated machines	16,000
6. For other Schemes	50,000
	<u>Rs. 82,000</u>

(b) *Panchayat Samiti, Talera—*

1. Extension Officer and his staff	20,000
2. Common facility centre of footwear	20,000
3. Aid to Industrial Co-operatives	5,400
	<u>Rs. 45,400</u>
4. Peripatetic Training party in leather Tanning	20,000
5. —do— (Blacksmithy)	20,000
6. Common work-shed for artisans	8,000
7. Propaganda and Exhibition	2,000
	<u>Rs. 50,000</u>
8. Supply of tools and implements to Artisans on subsidised rate	16,000
9. Supply of Hand-operated machines on subsidised rate	16,000
	<u>Rs. 32,000</u>

(c) *Panchayat Samiti, Keshoraiipatan—*

1. Extension Officer and his staff	20,000
2. Designing and Handloom weaving demonstration Centre	20,000
3. Aid to Industrial Co-operatives	5,400
	<u>Rs. 45,400</u>
4. Supply of tools and equipments on subsidized rate	4,000
5. Supply of Hand-operated machines on subsidized rate	8,000
	<u>Rs. 12,000</u>

Besides, Rs. 65,000 have been provided to take up the other Panchayat Schemes in the industrial sector.

(d) *Panchayat Samiti, Nainwa—*

1. Extension Officer and his staff	20,000
2. Design-cum-Demonstration Centre of weaving	21,000
3. Aid to Industrial Co-operatives	5,000
	<u>Rs. 46,000</u>
4. Distribution of Hand tools on subsidized rate	12,000
5. Distribution of Hand-operated machines on subsidized rate	16,000
	<u>Rs. 28,000</u>

Rs. 65,000 have also been provided for taking up the following five schemes :

1. Peripatetic Training party in leather tanning
2. —do— (in blacksmithy and carpentry)
3. Handloom Weaving Training Centre
4. Dyeing and Designing Centre
5. Subsidy to Industrial Co-operatives

Besides, for this district the following allotment of funds for the Industrial Development under Third Plan has also been made :—

1. Grant of loan to small scale industry units	3,00,000
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2. Handloom Sales Depot	10,000
3. Handloom quality making	40,000
	<hr/>
	Rs. 3,50,000
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For development of industries in Bundi district, the following schemes have been taken up in the Third Five Year Plan :—

1. Loans to small scale units at cheap rate of interest i. e., 3 per cent. The limit is not fixed. The full demand of the existing entrepreneurs or the forthcoming entrepreneurs would be met.
2. Subsidy on power would be given @ 1/2 anna per unit. The industries will get electricity at flat rate of 2 annas per unit. This rate would be further subsidized making the rate of 1½ annas for such industries using more than 20 H. P.
3. A Cluster Training Centre is also proposed to be opened. This centre would provide training in the trades of rural economy such as carpentry, blacksmithy, leather works etc. 60 persons would be trained annually in this centre. Hostel accommodation would also be provided for the trainees coming from the blocks.
4. Provision has also been made for in-plant training. The workers of the existing factories can be sent in bigger factories for training in the improved technique of production with improved tools and equipments. Such workers would be paid stipend. The names are to be suggested by the District Industries Officer in this connection.
5. To encourage formation of Industrial Co-operative Societies, provision has been kept for grant of share capital and grant for subsidy for supervisory staff. The loan for working capital to industrial Co-operative Societies would be given from block loan funds.
6. For development of Handloom Industry in the District, loans would be given for Share Capital to the Handloom Co-operative Societies; power looms, improved looms and accessories would be supplied and rebate would be given on sale of handloom cloth.
7. For development of handicrafts in the district, design extension centres are proposed to be opened for the trades which are famous in the district.

INDUSTRIAL LABOUR

Technically speaking, only the employees of the Lakheri Cement Works numbering about 2,400 can be regarded industrial labourers. Others treated as industrial labourers are more or less independent workers and village artisans except a few who are employed with some *bidi* manufacturers in Bundi, in oil mills and flour mills and the two small scale sugar factories at Hindoli and Balapura.

The general economic condition of the labourers is poor. The employers are not in a position to pay high wages to the labourers nor are all trades subjected to the Minimum Wages Act 1948. This Act only covers employment under local bodies; flour, oil and *dal* mills; *bidi* industry; building and construction works including dams and canals; stone-breaking and stone crushing; motor transport; and agricultural operations including horticulture. Besides the Minimum Wages Act, other Acts which govern the industrial labour in the district are Factories Act 1948, Payment of Wages Act 1936, Industrial Disputes Act 1947, Working Journalists Act 1955, Employees State Insurance Act 1948, Employees Provident Fund Act 1952, and Industrial Employment (Standing Orders Act 1948). Factories Act applies to the following units in the district :—

- (a) The Government Power House
- (b) The Bundi Electric Supply Transport Company
- (c) Vishwakarma Saw Mills
- (d) Laxmi Saw Mills
- (e) Vinayak Industries
- (f) Rajasthan Printing Press
- (g) Siraj Bidi Factory
- (h) Hindoli Open Pan Sugar Factory
- (i) Poddar Udyog, Balapura, Alod
- (j) Agarwal Flour and Oil Mills, Nainwa
- (k) Chuhar Mal Lalwani Saw Mills, Nainwa
- (l) Gur Khandsari Utpadak Sahkari Samiti, Dugari
- (m) A. C. C. Cement Factory, Lakheri

Payment of Wages Act also applies to all those units to which the Factories Act is applicable.

Independent workers and village artisans are still economically worse. They are hard struck from competition of the machine-made

goods in their line of production. Their financial resources being poor, they do not have the waiting capacity to benefit from the rise in prices or to avoid losses due to fall in prices. Most of them are indebted to money-lenders.

Labour Organizations

As there is only one large factory in the district, and the workers in small trade and industry are generally not organized, industrial disputes are practically unknown. Because of this, employers have not felt the need for organizations of their own.

The number of labour unions is very small and the only effective one is that of the workers in the Lakheri Cement Factory which has more than 800 members. The following is a list of trade unions in the district, together with their years of registration and membership.

	Year of registration	Membership as on March 31, 1961
1. Azad Bidi Workers' Union, Bundi	1953	203
2. Municipal Karamchari Sangh, Bundi	1956	18
3. Motor Mazdoor Union, Bundi	1956	180
4. Nagar Palika Karamchari Sangh, Bundi	1957	26
5. Silica Mazdoor Union, Bundi	1958	49
6. Lakheri Cement Kamgar Sangh, Lakheri	1958	482
7. Municipal Karamchari Sangthan, Bundi	1959	33
8. Bundi Motor Workers Union	1959	223
9. Bundi Zila Karamchari Sangh	1960	40
10. Kota Division Sinchai Vibhag Karamchari Sangh, Bundi	1961	24

Factors which have militated against the formation of unions are the generally small size of industrial units (as a result of which employers are unable, even if willing, to pay adequate wages) and the fact that several occupations are hereditary, which makes workers reluctant to agitate lest they be thrown out of the only employment for which they are fit.

LABOUR WELFARE

Labour Laws

Except in the Lakheri Cement Works, where about 2,400 persons are employed, the economic condition of industrial labourers is poor.

Though very little labour legislation is applicable to industrial units in the district, independent workers and village artisans are no better off than those working as paid employees. These independent workers and artisans have been hard hit by competition from cheaper, machine-made goods. As they have to keep replenishing their stocks of raw material in order to continue their work, they are obliged to sell quickly at a bare marginal profit. The net result is that most of them are in the clutches of money-lenders. Their salvation lies in the organization of co-operatives and the State Government is giving liberal assistance to this end, as has been described earlier in this chapter.

General Wage Level

Wages in the district have risen considerably since the beginning of the present century. There is, however, a marked difference between wages in the organised and the unorganised sectors of labour. While wages in the bigger factories where labourers are generally organised are statutorily controlled, those in the smaller industries usually depend upon the paying capacity and the will of the employer. Generally a male gets from 75 nP. to Rs. 1.50 daily while a woman gets 62 nP. to 75 nP. More details about wage level in the district are given in the chapter on Economic Trends.

Welfare Measures

The cement factory at Lakheri provides a number of facilities aimed at the welfare of its employees. A well-equipped school provides free education up to middle standard to employees' children. Adult literacy classes are also arranged for works employees.

The company has constructed and runs a modern 26 bed hospital, with X-ray and screening facilities where treatment is provided free to the employees and their families. In response to a Government request, the hospital is now administered as an integral unit of the Employees' State Insurance Scheme.

Other facilities include a large canteen run and subsidized by the company where wholesome meals and snacks are provided at

concessional rates, a spacious rest hall and an open air theatre. In the works creche, children below the age of six are looked after by a trained and qualified nurse assisted by a number of *ayahs*. Milk and snacks are served to the children free of charge. For the recreation of the employees a Gymkhana has been constructed which has a reading room and facilities for indoor and outdoor games. Water and electricity are supplied free of charge to the employees homes.

Welfare Centres : Two labour welfare centres, one at Bundi and the other at Lakheri, are run by the State Government. Both are under the supervision of a Labour Welfare Inspector with headquarters at Bundi.

Two shifts are run at these centres. The first, from 10 a.m. to 4.30 p. m. is for women and children. The women are taught knitting, tailoring and embroidery; literacy classes are also held. For children, games are organized and they are given free milk. They are also bathed and their clothes washed. In 1960, on an average 14 women and 61 children attended the Bundi centre daily. The comparable figures for the Lakheri centre were 15 women and 41 children.

The second shift at the centres, from 4.30 P. M. to 9 P. M., is for men. Literacy classes are held and there are facilities for indoor games such as carrom, chess and table tennis. Each centre has a library and reading-room as well as a radio set. The average daily attendance of men at the Bundi centre in 1960 was 29 and that at the Lakheri centre 67.

CHAPTER VI

BANKING, TRADE AND COMMERCE

BANKING AND FINANCE

Historical Aspect

Apart from a few state bankers called *Nagarseths*, who advanced loans to the state, there were no big business houses in the district in former times. Most of the *Nagarseths* hailed from Ajmer and Jodhpur. There were, however, numerous small money-lenders; these were called *Bohras*, their business *bohargat* and their clients were termed *Dhurias*. Most of the *Bohras* were Brahmins of the Sanadhya sect.

These private money-lenders had the monopoly of supplying loans to cultivators and others right up to the beginning of World War II, when provision for *taccavi* loans at low interest was made under the Bundi Agriculturists Loans Act of 1939. The rates of interest charged by the money-lenders varied from 9 per cent to 18 per cent. Usually, loans were granted under the *khandi* system, under which the principal and cumulative interest were required to be paid in equal instalments within an agreed period. Some protection against the avarice of the money-lenders was afforded by the *Kanun Mal Riyasat Bundi* of 1897, under the provisions of which money-lenders were prohibited from confiscating the land of cultivators. They could not even attach the crops without securing the orders of a competent court. They were also required to keep proper accounts and make explicit mention of the sum loaned and the rate of interest agreed upon in their registers. Since the villagers had little else to offer as security for loans, the effect of this law was to restrict their borrowing power and hence the extent of their indebtedness. Nearly all families did, however, contract debts from time to time.

PRESENT CREDIT FACILITIES

Rural Indebtedness

According to a sample survey conducted by the Directorate of Economics and Statistics in 1959-60, 76 per cent of the rural population (71.60 per cent of the households) is in debt. The average indebted family consists of 5.96 persons and has an average holding of 11.22 acres of land, of which only 7.90 acres are cultivated; its

average income, expenditure and amount of indebtedness are Rs. 76.84 per annum, Rs. 98.24 per annum and Rs. 743.55 respectively. The average amount of indebtedness increases with the size of the family and ranges from Rs. 398.49 for a family of less than 5 persons to Rs. 1,739.71 for a family of more than 11 persons. For the district as a whole, the indebtedness per family and per capita income come to Rs. 743.55 and Rs. 124.09 respectively. As much as 68.59 per cent of the total loans are supplied by money-lenders and only 2.06 per cent by co-operatives as compared to the corresponding figures of 70 per cent and 3.1 per cent given by the All India Rural Credit Survey Report of 1951-52. The reduced share of co-operatives is due in some measure, to the increase in total borrowing and also to the fact that, at the time of the survey, the co-operative movement was still in its infancy.

Reasons for borrowing : The survey reveals that only 7.69 per cent of the total loans taken are spent exclusively on agricultural, while 34.75 per cent are utilized jointly for agricultural and other purposes. A further 34.28 per cent are utilized for domestic purposes and 14.52 per cent for marriages.

The rate of interest varies from $4\frac{1}{2}$ per cent to 24 per cent. The most prevalent rate of interest (from money-lenders) is 18 per cent, at which rate 42.06 per cent of the households have taken 32.79 per cent of the total loans. The corresponding figures for a rate of interest of 15 per cent are 14.02 per cent households and 13.71 per cent of total loans and for a rate of 24 per cent interest 10.28 per cent of the households and 5.83 per cent of the total loans.

The wide prevalence of indebtedness is revealed by the fact that in 56.16 per cent villages all the households are in debt, while only 5.48 per cent of the surveyed villages are totally free from debt.

The observation of the All India Rural Credit Survey Committee quoted in the Bundi Report, aptly sums up the position : "Today agricultural credit falls short of the right quality, is not of the right type, does not serve the right purpose and by the criteria of need often fails to go to the right persons".

The most important money-lending centre in the district is Lakheri. Money-lending houses from here have agents in Talwas and other areas who issue loans and realize payments on behalf of their employers for a commission of 3.75 per cent on the amounts loaned plus a salary of Rs. 20/- to Rs. 40/- per month. The incidence

of this charge is transferred to the borrower, who thus pays 16 per cent to 28 per cent interest. Other centres of money-lending are Talwas, Bundi, Nainwa and Dei.

Urban Indebtedness

No survey of urban indebtedness has ever been undertaken. The townsmen, living as they do largely by trade and small industry, require loans for running their businesses and also for non-productive expenditure on weddings, festivals, etc. Their business needs are to some extent met by the commercial banks, urban co-operative credit societies and government agencies, but their needs for socially obligatory non-productive expenditure are still catered for by private money-lenders charging high rates of interest.

Co-operative Movement

The best method of breaking the monopoly of the money-lenders and reducing the rates of interest is, of course, the co-operative movement. The co-operative movement in the district is of recent origin. The first co-operative society, the Udyog Sahkari Samiti, was established in Talera on May 19, 1949. Shortly afterwards, six more societies were established in Bundi and other tehsils. Till a separate Assistant Registrar of Co-operatives was posted in Bundi in 1958, the Assistant Registrar Co-operatives, Kota, looked after the societies of the district. The following statement shows the growth of the movement since 1949 :—

Year	No. of Societies		Total	Total Membership
	Credit	Others		
1949	7	—	7	105.
1950	15	5	20	386
1951	16	15	31	380
1952	18	20	38	1,378
1953	32	13	45	1,003
1954	33	23	56	1,883
1958	148,	96	244	8,089
1959	207	71	278	1,087
1960	255	148	403	14,620

The following statement shows the types of societies and their number in 1960 :

Type of Society	No. of Societies	Membership
Central Banks	1	271
Agricultural Credit Societies (including Multi-purpose)	255	9,181
Non-agricultural Credit Societies	2	42
Urban Banks	1	25
Large-size Credit	1	72
Other District Industries	1	124
Co-operative Farming	65	1,000
Primary Marketing	1	68
Weavers	12	666
Khadi Utpadak	1	12
Calico Printing	2	25
Hand-made Paper	—	—
Tel Ghani	11	153
Gur and Khandsari	3	44
Leather Workers	14	272
Blacksmiths and Carpenters	2	29
Village Pottery	1	16
Non-edible Oils and Soaps	—	—
Consumers Stores	4	147
Housing	2	47
Transport	4	848
Others	20	1,568
Total	403	14,620

Considerable progress has been made since a separate district co-operatives office was established in 1958. The growth of the movement has been particularly promising in the sphere of agricultural credit and multi-purpose societies, which constituted nearly 67 per cent of the total number. The progress of co-operative farming is also satisfactory. There is considerable scope for co-operation in small and cottage industries, transport, dairy farming, sheep breeding, etc.

Credit Bank: The Central Co-operative Bank, Bundi, was established on August 25, 1957, with a membership of 76 and paid-up capital of Rs. 1,890. A branch of the Rajasthan Co-operative Bank Ltd., Kota, financed the loans of the societies in Bundi before the establishment of the Central Bank. At the end of 1958, the Central Bank paid up the loans advanced by the Rajasthan Co-operative Bank and took over its business in the district and, by 1960 the membership of the Bank had increased to 304 and its paid-up capital had risen to Rs. 2,85,675. By the middle of June, 1961 the figures of short and medium term loans advanced to this bank by the Rajasthan State Co-operative Bank stood at Rs. 25 lakhs and Rs. 1.5 lakhs, respectively. In turn, it had advanced loans amounting to Rs. 24 lakhs to various co-operative societies, including non-agricultural societies like the Transport Co-operative Society and Backward Tribes Co-operative Society. The rate of interest on loans advanced by the bank is 5½ per cent for agricultural societies and 6½ per cent for others.

The following statement shows the income and expenditure of the bank for the three years ending 1959-1960.

(in Rupees)

	1957-58	1958-59	1959-60
1. Income	3,168	44,432	74,923
2. Expenditure	4,037	36,710	55,882
3. Profit	869	7,772	19,041

The State Government, the co-operative societies of the district and individual share-holders are members of the bank and its Board of Directors consists of the District Collector (Chairman), three representatives of individual members, six representatives of the societies and three nominees of the State Government. The staff consists of a paid Manager assisted by a Recovery Inspector and three clerks.

Some of the co-operative societies engaged in small industries receive grants direct from the State Government. Details are given in the chapter on Industries.

Land Mortgage Bank: Established in June 1960 to cater for the long-term credit requirements of agriculturists, this bank advances loans against the mortgage of land for making permanent improvements and for the redemption of old debts. Loans are granted within the minimum and maximum limits of Rs. 500/- to Rs. 10,000/- and for

a maximum period of 15 years. The bank started with an authorized capital of Rs. 25 lakhs (divided into shares of Rs. 50 each) a paid-up capital of Rs. 750/- and a membership of 15. By March 1961, the membership had increased to 350 and the paid-up share capital to Rs. 17,500/-. The Collector is ex-officio Chairman of the Board of Directors. The staff consists of a Secretary-cum-land Valuation Officer and a clerk.

Joint Stock Banks

People's Bank, Bundi: The first joint stock banking institution in Bundi was a branch of the People's Bank of Northern India, Lahore and was opened in 1925. Shares worth Rs. 2 lakhs were purchased by the State. The bank, however, was closed after about three years.

Bundi State Bank: Established in 1924 and owned and guaranteed by the former government of Bundi, this had direct business links with well established banks in Delhi, Bombay, Calcutta, Kanpur, Ajmer and some cities of Western India. The following was the position of the deposits in September 1947.

Current Deposits	Rs. 18,17,730
Savings Deposits	Rs. 72,077
Fixed Deposits	Rs. 5,43,762

The total profit shown till that date was Rs. 47,270 and reserves in the form of property were valued at Rs. 80,000. The bank also functioned as a state treasury. Its assets and liabilities were taken over by the Rajasthan Bank in 1951.

Rajasthan Bank, Bundi: This branch of the Rajasthan Bank was opened on September 1, 1948. It has been handling government treasury business since 1949.

The following table shows the position of the bank as a whole as on December 31, 1961 :

	(Rupees)
Paid-up Capital	9,24,100.00
Fixed and Call Deposits	3,68,50,264.77
Savings Bank Deposits	1,21,39,906.13
Current Accounts and Contingency (including staff gratuity fund)	1,32,19,560.30
Staff Security Deposits	1,84,661.25

Total Deposits and other accounts	6,23,94,392.45
Investments	2,16,29,092.48
Advances	2,59,90,919.37

National Savings Scheme: During the first three years of the Second Five Year Plan, the yearly total net collections under all small savings schemes were Rs. 15,000 in 1956-57, Rs. 3,00,000 in 1957-58 and Rs. 2,50,000 in 1958-59. During the last two years of the Plan for which scheme-wise figures are available, the following net collections were made :

(Net collection in Rupees)

Scheme	1959-60	1960-61
National Plan Saving Certificates	95,000	20,000
Post Office Saving Bank	1,24,000	21,000
Treasury Saving Deposits	—	—
15 Year Annuity Certificates	—	—
Cumulative Time Deposits	1,000	4,000
Prize Bonds	—	19,000
Total	2,20,000	64,000

INSURANCE

Life Insurance

The Life Insurance Corporation of India has two Inspectors in the district. As against their annual target of Rs. 5 lakhs, they secured business worth Rs. 6 lakhs in 1959 and Rs. 7½ lakhs in 1960. The Corporation's scheme of rural life insurance was introduced in the district in January, 1961. There is a separate State Insurance Scheme for Rajasthan Government servants.

General Insurance

An average annual insurance business of Rs. 35,000/- is secured by the agents of the following companies :

1. Motor Owners Mutual Insurance Company
2. Jupiter General Insurance Company
3. General Insurance Company
4. Hyderabad United Insurance Company

CURRENCY AND COINAGE

Bundi State had its own 'coinage up to 1938 when the British Indian currency was made the sole legal tender. In 1901, four kinds of Rupees were current viz., the *Hali*, the *Gyarah Sana* (Rupee of the eleventh year of the reign of Akbar II), the *Ram Shai* and the *Katar Shai*. These were all silver coins. There were also some copper coins. The details about the currency and coinage of Bundi State are given in Chapter II.

TRADE AND COMMERCE

According to the Census of 1951, trade and commerce provided a means of livelihood to 10,903 persons or 3.89 per cent of the total population of the district. The following statement shows the number of persons engaged in various trades :

Kind of Trade	Employers	Employees	Independent workers
Retail trade (otherwise unclassified)	5	155	1,665
Retail trade in food-stuffs	9	30	853
Retail trade in fuel, including petrol	1	5	46
Retail trade in textiles and leather goods	7	17	448
Wholesale trade in food-stuffs	—	1	55
Wholesale trade in commodities other than food-stuffs	9	—	110
Money-lending, banking and other financial business	1	10	91
Total	32	218	3,268

Course of Trade

Bundi has traditionally exported food-grains, cotton and cattle to the neighbouring areas of Ajmer and Chittor. The main trade route is that connecting Ajmer with Bundi through Nasirabad and Deoli and, after crossing the valley of Bundi, leading to Kota and Jhalawar. Another route coming from Jaipur joins it near Deoli.

The railway stations of Bundi Road, Arnetha, Kapren and Lakheri of the Bombay-Delhi section (broad gauge) of the Western Railway

fall in this district. Important towns such as Keshoraipatan, Talera and Kapren are connected with Bundi by metalled roads. Kapren, Lakheri, Karwar, Gothra, Bansi, Dugari, Dablana, Dabi, Alod, Gandoli, Namana and Barundhan are other important trade centres connected with Bundi by fair weather roads. The improvement of communications has increased the quantum of trade.

Exports: The most important exports are wheat, barley, gram, jowar, oilseeds, *dhania* and raw cotton. Buffaloes, bullocks, sheep and goats and hides and skins are also exported. Most of the exports find their way to Kota or Ajmer.

Among mineral products, glass sand was till recently exported to U.P. Chalk mined in the district is utilized by the Lakheri Cement Factory which exports cement to many towns in western India.

Imports: The district is not industrially well developed and as such the chief items of import are cutlery, mill-made cloth, cigarettes, matches, iron, rice, sugar, *gur* and kerosene oil. Not much machinery is imported.

Figures for exports and imports were collected by the Customs Department of the former Bundi State. Little change has occurred in the relative importance of most items and, therefore, the following figures of exports and imports for the year 1946-47 are useful:

Exports

Commodity	Exports (maunds)
Wheat	83
Barley	3,982
Gram	9,997
Jowar	10
Linseed	90,988
Zira	18,716
Dhanial	67,138
Ghee	8
Deshi Oil	1,468
Raw Cotton	1,628
Wool	781
Tobacco Judi	150

Chillies (dry)	3	
Hides and skins (large)	12,828	(number)
Rice and Kanni	1,337	
Buffaloes	6	(number)
Goats and sheep	43,083	-do-
Bullocks	7	-do-
Hides and skins (small)	2,635	-do-

Imports

Commodity	Value of imports (Rs.)	
Cutlery	2,96,798	
Grocery	2,67,944	
Cloth	12,50,587	
Biris	99,238	
Matches	13,828	
Iron	1,25,659	
Metal	1,38,726	
Tobacco Zarda	53,553	
Rice	3	(mds.)
Sugar	9,533	-do-
Gur	7	-do-
Kerosene oil	21,748	(gallons)

Trade Centres

Wholesale markets: The much important wholesale trade centre in the district is Bundi. The *mandi* consists of two rows of shops along the Kota road and, as scope for expansion is limited, during the busy season there is a shortage of space for parking carts. The average number of weighmen is 56 and of wholesalers 44. The usual business hours are from 10.00 a.m. to 4.00 p.m. but auctions are held only in the forenoon. The main commodities dealt in are foodgrains, *gur* and oilseeds. The records of the Marketing Inspector show that, in 1959-60, 46,502 maunds of wheat, 8,983 maunds of barley, 15,673 maunds of gram and 22,735 maunds of *jowar* were brought to this *mandi*. Figures for the same year maintained by the Octroi Department of the Bundi Municipal Board are given below :

Wheat	84,770 mds.
Gram	24,309 "
Dal	6,427 "
Maize	55,152 "
Barley	7,652 "
Other foodgrains	22,720 "
Alsi, til, groundnut	44,222 "
Gur	50,165 "
Rice	9,901 "

The differences in these two sets of figures are due to the fact that articles imported for personal consumption are not recorded by the Marketing Inspector.

The other two important *mandies* of the district, Nainwa and Keshoraipatan, deal in the same commodities. For exporting goods from Keshoraipatan to Kota, the rail link from Bundi Road is also utilized. Most of the exports and imports of Nainwa are to and from Tonk, with which it is connected by a metalled road.

Centres of retail trade: The chief centres of retail trade in the district are Bundi, Nainwa, Keshoraipatan, Lakheri, Kapren, Talera, Hindoli, Dei, Bansi, Gandoli, Alod, Namana, Khatkar and Barundhan.

Fairs & Melas: The following are the main fairs held in the district:

S.No.	Name of the fair	Date	Place
1.	Shri Johju ka mela	Every Sunday of <i>Ashad</i>	Bundi
2.	Shri Kedarji ka mela	First Monday of <i>Shrawan</i>	Bundi
3.	Shri Ganeshji ka mela	Second Monday of <i>Shrawan</i>	Bundi
4.	Hariyali Amavasya	15th day of the dark half of <i>Shrawan</i>	Bundi
5.	Chhoti Teej ka mela	3rd day of the dark half of <i>Bhadrapad</i>	Bundi
6.	Bari Teej ka mela	12th day of the dark half of <i>Bhadrapad</i>	Bundi
7.	Nainwa ka mela	12th day of the dark half of <i>Bhadrapad</i>	Nainwa
8.	Kartik ka mela	15th day of the bright half of <i>Kartika</i>	Keshorai- patan

Weekly *hats* (markets) are also held at various places as shown below :

<i>Name of tehsil</i>	<i>Name of place</i>	<i>Market day</i>
Bundi	Khatkar	Thursday
Nainwa	Bansi	Thursday
	Dabi	Tuesday
	Dugari	Monday
	Gandoli	Friday
	Nainwa	Sunday
Patan	Kapren	Monday
	Lakheri	Sunday
	Patan	Saturday
Talera	Bamangaon	Friday
	Barundhañ	Friday
	Namana	Thursday
	Talera	Wednesday

Attendance at the weekly markets varies from 20 to 50 sellers and 200 to 500 buyers. These markets act as distributing centres of grain, cloth, vegetables, fruit, groceries, spices, shoes, rope, sugar, baskets and soap, etc. Transactions are made both on a cash and barter basis.

Co-operation in wholesale and retail trade

An agricultural co-operative marketing society was established in 1959. It deals in wheat and has 24 co-operative societies as 'A' class members and 43 individual cultivators as 'B' class members. It has a fixed capital of Rs. 18,660 and a working capital of Rs. 98,690. There are no other co-operative societies in the sphere of wholesale or retail trade.

Merchants' and Consumers' Associations

There are no consumers associations in the district. The merchants have formed the following associations :

1. *Chamber of Commerce, Bundi* : This is the oldest merchants association in the district and came into existence in 1940 during the time of the former Bundi State. The association has 128 members.

2. *Sugar Merchants' Association* : This association which at present has 11 members, was established in 1959.

3. *Halwais' Association*: This association was formed in 1960 and has 68 members.

4. *Grain Merchants' Association*: This came into existence in 1958. The number of members is 17.

5. *Vastra Vyapar Mandal*: This was formed in 1957 and has 64 members.

WEIGHTS & MEASURES

The common system of weights in use till very recently was the maund of 40 seers and its sub-divisions. For measurement both the yard and *girah* systems were in use, the *girah* being equivalent to $2\frac{1}{4}$ inches. Though the metric system has now been introduced here as elsewhere, the old systems of weights and measures are still used to a considerable extent in petty trade.

CHAPTER VII •

COMMUNICATIONS

OLD ROUTES

In former times, Bundi's importance was enhanced by the fact that it lay on the direct trade and military route from Ajmer to Central India. The Bundi range of hills was a barrier to communications, but there were four passes through the hills, namely, one at the town of Bundi itself, through which ran the road from Deoli to Kota; a second was a little farther to the east near Jain,¹ through which the direct road to Tonk passed; a third pass was between Ramgarh and Khatkar, where the Mez river had cut a channel for itself, and the fourth near Lakheri in the north-east. The Chambal river, forming the southern and eastern boundaries, was a further obstacle, and a ferry system had to be maintained. Within the princely State itself there was a well developed system of roads linking important villages with the state and tehsil headquarters, but all were fair weather roads and were of little use during the monsoon period.

The major trade routes led to Ajmer, Jaipur and Kota, the directions taken being as follows :

1. Bundi - Deoli - Kekri - Ajmer.
2. Bundi - Dablana - Nainwa - Uniara - Jaipur.
3. Bundi - Talera - Kota.

There was also an important highway between Bundi and Chittor which was metalled in the second decade of this century.

The road system of Bundi developed to some extent in the latter half of the 19th century and large-scale improvements were undertaken after the first World War, when motor transport began to come into prominence.

Modes of Conveyance

The chief mode of conveyance since earliest times has been the bullock-cart, though camels, horses and donkeys have also been used. Journeys in days gone by were tedious and hazardous; the roads were bad and were infested with robbers. As a result, during periods of famine little help could be rushed in time to the affected parts.

Traders moved by cart or camel caravan and the turnover of goods was consequently much lower than in these days of swifter transport.

In 1904, there were 6,797 bullock-carts carrying passengers and goods from place to place in the princely State. The rulers and jagirdars used chariots and horses. In the early decades of the present century the railway came to the area and motor transport also was introduced. These modern means of transport, however, have met only a fraction of the district's needs and, especially in the villages, bullock-carts remain the chief mode of conveyance for people and goods.

PRESENT FACILITIES

Roads

At present the district has a network of roads connecting all important places. The road mileage on March 31, 1961, was as follows:

<i>Kind of Road</i>	<i>Mileage</i>	
	M	F
1. Black-topped (bitumen)	96	1
2. Metalled	123	7
3. Fair weather	234	—
4. Cement concrete	1	—
Total	455	—

The roads may be further classified as State highways, district roads and village roads. The State highways are as follows:

1. *Deoli-Kota Road*: This runs through the district for a total distance of 42 miles, the distances on either side of Bundi town being 24 miles towards Deoli and 18 miles towards Kota. This is a bitumen road and is in good condition. It passes through Hindoli, Bundi and Talera.

2. *Bundi-Chittor Road*: The road to Chittor runs through the district for only 19 miles, 18 miles of which are bitumenized and one mile metalled.

Important roads are described below:

1. *Bundi-Nainwa Road*: This is 42 miles in length, only 4½ miles being bitumenized and the rest metalled. It is, however, in good condition and passes through a hilly area with picturesque scenery.

2. *Talera-Patan Road* : This road branches off from the Bundi-Kota road about a mile from Talera on the Kota side. It is 16 miles long, of which $5\frac{3}{4}$ miles are metalled and the rest bitumenized.

3. *Khatkar-Indergarh Road* : This branches off from the Bundi-Nainwa road at Khatkar. Of the total length of 31 miles, 29 miles are metalled and the rest bitumenized. The road passes through Lakheri.

4. *Khatkar-Patan Road* : This is a fair weather road 16 miles in length.

5. *Patan-Lakheri Road* : This is 36 miles in length, of which 30 miles are fair weather road and the rest metalled.

Other district roads are :

(Miles and furlongs)

Name of Road	Cement concrete		Bitu- men		Metal- led		Fair weather		Total	
1. Indergarh-Khatoli	—	—	—	—	3	1	—	—	3	1
2. Berupura	—	—	—	—	7	—	—	—	7	—
3. Sathur-Deoli via Alod	—	—	—	—	—	—	43	—	43	—
4. Nayagaon-Bundi	—	—	—	—	—	—	16	—	16	—
5. Ghorapachhar-Dabi	—	—	—	—	—	—	25	—	25	—

The following roads are listed as village roads :

Name of Road	Cement concrete		Bitu- men		Metal- led		Fair weather		Total	
1. Meeragate- Shikarburj	—	—	3	—	4	—	—	—	7	—
2. Hindoli-Palace Road	—	—	—	—	1	4	—	—	1	4
3. Alphanagar Road	—	—	—	—	6	—	—	—	6	—
4. Indergarh-Mataji	—	—	3	—	2	—	—	—	5	—
5. Chattarpura- Bibanwa	—	—	—	—	6	—	—	—	6	—
6. Pipalia-Ramgarh	—	—	—	—	—	—	6	—	6	—
7. Mangli-Namana- Haripura	—	—	—	—	—	—	8	—	8	—

8. Jaitpura-Talwas	—	—	—	—	—	—	6	—	6	—
9. Mangli Mataji	—	—	—	—	—	—	24	4	24	4
10. Bundi-Silor	—	—	—	—	—	—	5	—	5	—
11. Bundi-Dayalpura	—	—	—	—	—	—	3	—	3	—
12. Sathur-Basoi up to Awan	—	—	—	—	—	—	18	—	18	—
13. Khimir to Neem-ka-Thana	—	—	—	—	—	—	8	—	8	—
14. City Road Lakheri	1	—	—	—	—	—	—	—	1	—
15. Bundi-Phool Sagar	—	—	3	4	3	6	—	—	7	2
16. Satur Mataji	—	—	—	—	—	4	—	—	—	4
17. Akola-Rameshwar	—	—	—	—	—	—	4	—	4	—
18. Deoli-Kucholvara	—	—	—	—	—	—	1	3	1	3
19. Lakheri-Sumerganj Mandi	—	—	—	—	—	—	3	4	3	4
20. Rameshwar road	—	—	—	—	—	—	7	—	7	—
21. Talera to Babu-ka-Talab	—	—	—	—	6	—	—	—	6	—
22. Talawas-Kherwas	—	—	—	—	—	—	6	—	6	—
23. Bundi-Bhawanipura	—	—	—	—	6	—	8	—	14	—
24. Guda link road	—	—	—	—	—	—	6	—	6	—
25. Dablana link road	—	—	—	—	—	—	4	—	4	—
26. Alod-Dhamana	—	—	—	—	—	—	4	—	4	—
27. Lakheri-Itawa	—	—	—	—	—	—	5	—	5	—

At the end of 1960-61, schemes were in progress for metalling the following portions of fair weather roads :

	<i>Miles</i>
1. Itawa-Lakheri (via Laban)	12-0
2. Keshoraipatan-Laban	28-0
3. Bundi-Chittor	3-0
4. Bundi-Lakheri	10-0
5. Talwas-Bundi	1-4
6. Sathur-Shikargarh (via Awan)	3-0
7. Indergarh-Karwar	1-4

8. Balapura-Bundi	4-0
9. Bundi-Silor	6-0
10. Keshoraipatan-Talera	1-4

There were also plans for bituminizing the following portions of metalled roads :

	<i>Miles</i>
1. Bundi-Chittor	7-0
2. Lakheri-Tonk	4-0
3. Bundi-Lakheri	4-0

Modes of Conveyance

According to the Census of 1951, the numbers of bullock-carts and beasts of burden in the district were :

1. Carts	14,386
2. Horses	2,880
Male	1,003
Female	1,877
3. Donkeys	2,090
Male	671
Female	1,419
4. Camels	1,338
5. Bullocks	31,000

Other means of conveyance are cycles and motor vehicles. The number of registered motor vehicles of various categories on December 31, 1960 were :

1. Private cars and jeeps	105
2. Private buses	1
3. Private motor-cycles	20
4. State carriers	71
5. Private goods carriers	29
6. Public goods carriers	77
7. Tractors, etc.	29
8. Trailers	9
Total	<u>341</u>

For purposes of transport administration, Rajasthan is divided into three regions; overall control is exercised by the Director of

Transport at Jaipur. Bundi district falls in the Kota sub-region of the Udaipur transport region. The District Superintendent of Police is the Licensing Authority under the Rajasthan Motor Vehicles Rules of 1951.

Bus Routes

All bus routes within the district itself are covered by private buses, but the Kota-Deoli route is also served by the Rajasthan State Roadways. There are no tramways or municipal owned bus services. The following statement shows the bus routes of the district :

S. No.	Name of route	Category of service	Length of route		
			Pucca	Kachha	Total
1.	Bundi-Bijolia	Private	—	32	32
2.	Bundi-Jahazpur	"	6	34	40
3.	Nainwa-Deoli	"	—	36	36
4.	Bundi-Indergarh via Alod	"	—	51	51
5.	Bundi-Indergarh via Dablana	"	—	57	57
6.	Bundi-Nainwa via Khatgarh	"	—	42	42
7.	Bundi-Lakheri via Gandoli	"	—	35	35
8.	Bundi-Nainwa via Kaithure	"	—	37	37
9.	Bundi-Lakheri via Bundi Road	"	24	34	58
10.	Bundi-Kapren	"	28	8	36
11.	Bundi-Patan	"	28	—	28
12.	Dei-Indergarh	"	—	36	36
13.	Nainwa-Indergarh	"	—	36	36
14.	Bundi-Kota	"	22	—	22
15.	Bundi-Deoli	"	30	—	30
16.	Kota-Deoli via Bundi	Govt.	52	—	52
17.	Bundi-Nainwa via Alod	Private	30	—	30
18.	Bundi-Lakheri via Laban	"	51	—	51
19.	Bundi-Jaithal	"	26	—	26
20.	Bundi-Bhilwara	"	26	—	26
21.	Bundi-Dabi via Namana	"	38	—	38

The transport department fixes the conditions and timings for the plying of bus services and lays down specifications and fixes uniform rates of fares.

Railways

The railway station nearest to Bundi city is Bundi Road, 25 miles away on the main line of the Western Railway. The other railway stations in the district are Arnetha, Ghat-ka-Barana, Kapren, Laban and Lakheri. The railway runs for a total length of 38 miles through the eastern part of the district. The bulk of the exports of the district is sent by rail and there is an out-agency of the Western Railway at Bundi.

Towards the end of World War II, two railway projects were envisaged which, if implemented, would have been of considerable benefit to this area. The B. B. and C. I. Railway was considering linking Kota and Ajmer via Talera, Bundi, Hindoli, Deoli and Nasirabad. This line would have traversed 47 miles of Bundi territory. At the same time, the Mewar State Railway was considering building a metre-gauge line between Chittorgarh and Kota, passing through Bundi Road, Talera, Bundi, Khinia, Mandalgarh in this area. This line would have run through 50 miles of Bundi territory. During the political transition both projects were shelved.

Economic importance

The only railway line to pass through the district, as stated earlier, is the main broad-gauge Bombay - Delhi line of the Western Railway which cuts through the eastern fringe of the district for a total length of only 38 miles. Its importance, as such for passenger traffic is rather limited. However, the line plays an important role in the economic life by hauling large quantities of grain for the *mandi* at Kapren and by linking the cement factory at Lakheri with its sources of raw materials and markets for the finished goods. There is practically no rail-road competition.

Waterways, Ferries and Bridges

The rivers of Bundi are not suitable for navigation with the exception of the Chambal, which is a border river, all the rivers and streams are practically dry during summer. Even during the months when they contain a fair volume of water, the rivers are rarely used for transporting men and goods as the beds are very rocky and there are numerous small falls,

There is only one regular ferry service, that on the river Chambal at Keshoraipatan, but country boats are used for crossing the river Ghora-Pachar at Namana and Barundhan. Boats are also used at Makeda and Tirath for crossing the Chambal.

There are several bridges and causeways over the rivers and streams. They are usable for most months, but during the monsoon season the rivers rise quickly and communications may be disrupted for days at a time. The major bridges are :

	<i>Miles</i>
1. Mez River Bridge (Bundi-Deoli road)	9
2. Babinda River Bridge (Bundi-Deoli road)	12
3. Bejan River Bridge (Bundi-Deoli road)	20
4. Mangli River Bridge (Bundi-Kota road)	6
5. Ghora Pachar River Bridge (Bundi-Kota road)	8
6. Talera River Bridge (Bundi-Kota road)	11
7. Robertson Bridge (Bundi-Nainwa road) (Mez River)	16
8. Puletta Bridge (Bundi-Nainwa road) (Mez River)	38
9. Manni Bridge (Bundi-Nainwa road) (Mez River)	30
10. Motipura Bridge (Bundi-Nainwa road) (Mez River)	23
11. Kandila Bridge (Talera-Patan road)	13

Air Services

Indian Airlines have no service to Bundi district but there is an emergency landing ground at Bundi which is maintained by the Rajasthan Government.

Travel and Tourist Facilities

The Guest House of the former princely ruler at Bundi was converted into a Circuit House on the formation of Rajasthan. It is now run on commercial lines as a state hotel. There are seven rooms. At Bundi there is also a Dak Bungalow with four rooms. Cooking facilities are available.

The Rajasthan P.W.D. also maintains Rest Houses at the following places :

<i>Location</i>	<i>Facilities provided</i>
1. Nainwa	One room, cooking utensils available
2. Salandra-ki-Chowki	One room, no other facilities.
3. Khatkar	—do—

4. Dei	One room, no other facilities.
5. Gandoli	—do—
6. Hindoli	Four sets of rooms. Beds and cooking utensils available.
7. Keshoraipatan	Two sets of rooms. Beds and cooking utensils available.

There are, besides, several *dharamshalas* in various places. Those in Bundi town are :

1. Mahavir Dharamshala or Hanuman ji ki Dharamshala.
2. Bhurabai-ki-Dharamshala
3. Raghubir Bhawan
4. Vaishnav Dharamshala.
5. Sumerganj mandi Dharamshala.

Elsewhere, temples and other religious institutions provide shelter to travellers. There are no private hotels in the district deserving mention.

Posts and Telegraphs

Postal facilities on a systematic pattern were introduced in Bundi State about the year 1900 though an Imperial post office had been in existence at Bundi for about 50 years before that. In that year there was only one post office and one telegraph office, both situated at Bundi. Government and other mail for the tehsils and towns was carried by State runners and the postal work was disposed of by the *Nizamat* authorities through their *Moharrirs*.

Post Offices

At present the Post Master of Kota controls the postal organization in this district, but the postal divisional headquarters are at Bharatpur. The district has sub-post offices at the following places :

1. Bundi, 2. Balchandpara, 3. Lakheri, 4. Nainwa, and 5. Talera.

The following branch post offices work under the various sub-post offices :

1. Bundi Sub-Post Office

(i) Alod, (ii) Bada nayagaon, (iii) Bansi, (iv) Basoli, (v) Chhatarpura, (vi) Dablana, (vii) Dei, (viii) Dugari, (ix) Gandoli, (x) Gothra, (xi) Gudha Nathawatan, (xii) Jajawar, (xiii) Jarkhoda, (xiv) Jhalaji-

ka-Barana, (xv) Khinia, (xvi) Khatkar, (xvii) Matunda, (xviii) Owan, (xix) Pech-ki-Baori, (xx) Piplia, (xxi) Pagara, (xxii) Ranipura, (xxiii) Raithal, (xxiv) Renthoda, (xxv) Talwas, (xxvi) Thana, (xxvii) Tonkra, and (xxviii) Umer.

2. Balchandpara Sub-Post Office

1. Bundi town.

3. Lakheri Sub-Post Office

- (i) Badakhara, (ii) Ghate-ka-Barana, and (iii) Laban.

4. Nainwa Sub-Post Office

- (i) Bamangaon, (ii) Bichola, (iii) Rajlawta, (iv) Samidhi, and (v) Suvana.

5. Talera Sub-Post Office

- (i) Alphanagar, (ii) Barundhan, (iii) Dabi, (iv) Laxmipura, (v) Namana, (vi) Suwansa, (vii) Garda, and (viii) Lambakholi.

In addition, there are extra-departmental branch post offices at Arnetha, Saithal and Tirath which are directly controlled by the Kota Junction Sub-Post Office. Extra-departmental sub-post offices have also been set up at Hindoli, Keshoraipatan and Lakherigaon.

Where no offices actually exist, post is distributed and collected by village postmen and extra-departmental delivery agents.

Telegraph Offices

At present, there are ~~six~~ telegraph offices in the district situated at:

- (i) Bundi
- (ii) Hindoli
- (iii) Talera
- (iv) Nainwa
- (v) Lakheri, and
- (vi) Keshoraipatan.

The first telephone in the district was installed in the year 1926. At present there is one telephone exchange situated at Bundi with about 50 connections. Lakheri is connected by telephone with the Kota exchange but all the connections are in the A.C.C. Factory.

Radio and Wireless Stations

There is no radio station in the district. The only wireless station is that in the office of the District Superintendent of Police

and is used only for official purposes. It was started in connection with the anti-dacoity drive.

EMPLOYEES' ORGANIZATIONS

There are several organizations of employees engaged in transport and communications in the district. These are :

1. Bundi Motor Workers' Union
2. Motor Workers Co-operative Society
3. Mittra Bahudhandi Society
4. Kalyan Transport Sahkari Samiti
5. Motor Workers, 'Mazdoor Union'.

The Bundi Motor Workers' Union was established in 1948 and its present membership is 212. The Motor Workers' Co-operative Society was established in the year 1949 and its present membership is 117. The Mittra Bahudhandi Society was established in 1951 and its present membership is 591. At present it is under liquidation. The Kalyan Transport Sahkari Samiti was established at Lakheri in 1958. Its present membership is 51. The Motor Workers' Mazdoor Union which was established in 1958 has at present 90 members.

There are only three organizations of transport owners. They are :

1. Bundi Transport Company
2. Motor Workers' Co-operative Society.
3. Mittra Bahudhandi Co-operative Society

TRANSPORT AND LIVELIHOOD

According to the Census of 1951, the total number of self-supporting persons deriving their principal means of livelihood from activities connected with transport and communications in the district was 839 or 2.78 per cent of the total self-supporting population of the district. Of these, 640 persons were engaged in road transport and 155 in rail transport. Details are given below :

Category	Persons	Male	Female
A. Transport by Road	640	604	36
1. Motor drivers	119	119	—
2. Muleteers	4	3	1
3. Motor cleaners	67	67	—
4. Bullock-cart drivers	191	188	3

5. Thela drivers	1	1	—
6. Porters	180	153	27
7. Employees in Transport Department	6	6	—
8. Transport on horse-back	10	10	—
9. Transport by road	7	4	3
10. Employees on motor bus stations	10	10	—
11. Camel-cart drivers	2	2	—
12. Transport by animals	43	41	2
B. Railway Transport	155	153	2
1. Railway employees of all kinds except those employed on construction work	153	151	2
(a) Employees in Railway	136	134	2
(b) Station Masters	8	8	—
(c) Railway Pointsmen	6	6	—
(d) Railway engine drivers	2	2	—
(e) Railway Store-keepers	1	1	—
2. Porters	2	2	—

Other means of communications provided a livelihood to a comparatively small number of people. The number of persons engaged in the postal services was only 30 (29 males and one female). Water transport employed only 14 persons. These numbers will have greatly increased due to the rapid growth of road transport in recent years. The postal services, too, have greatly increased.

CHAPTER VIII

MISCELLANEOUS OCCUPATIONS AND ECONOMIC TRENDS

MISCELLANEOUS OCCUPATION

As only consolidated Census Reports were published for all the States of Rajputana in the pre-1951 Censuses, no records of the number of persons engaged in various occupations prior to 1951 exist.

Public Service

In the 1951 Census, public servants are listed in various categories such as those working in government offices, municipalities and other local bodies, police, village watchmen and other village officials and servants. The Census has not taken separate note of government servants such as teachers, doctors, engineers, etc. These have been shown with others in their separate specialized occupations. Thus, it is not possible to estimate accurately the total number of public servants, the main categories are, however, listed in the statement given below.

The number of those in public service has increased considerably since 1951, due to the setting up of new district offices and particularly in view of the increase in the government's development functions.

The number of public servants in various departments in 1951 was :—

Service	Year — 1951 Males	Females	Total
1. Police	439	5	444
2. Services of the State	738	12	750
3. Services of Indian and foreign States	2	1	2
4. Municipal and other local (not village) services	179	58	237
5. Village officials and servants including village watchmen	302	7	309
Total	1,660	82	1,742

Learned professions

Education: According to the 1951 Census Report, the number of persons engaged in educational services and research was 459, including 33 women. Of these, 297 were working as teachers and the rest as managers, clerks, librarians, etc.

Law: In 1951, there were 40 pleaders practising in the district. Most of them were residing at Bundi though also practising in the subordinate courts in the tehsils. Only two petition-writers were listed.

Medicine: The number of registered medical practitioners in 1951 was five. The number of *vaidyas* was 53, including two women. Twelve midwives, 12 nurses and 18 compounders and 46 persons (33 males, 13 females) of other categories were also employed in the hospitals and dispensaries.

In 1951, there were six painters and three photographers in the district.

Persons included in category of learned professions play a significant role in the development of the area in which they live. The increase in the number of persons in this profession in the district has contributed to some extent in the enhancement of the educational and medical facilities etc., which have been dealt with in detail in the relevant chapters.

Other Professions

Religion: There were 489 persons in the district who earned their livelihood through religious institutions. Of these, 379 (339 males and 40 females) were priests or mendicants and 109 earned their living by performing household religious service (44 of these were females). Their exclusive rights to perform these services in particular households are inherited. There was only one professional preacher in the district.

Hair-cutting: Barbers are to be found all over the district. In 1951, they numbered 548 (495 males and 53 females). This figure includes assistants hired either on a salary basis or a share of the total income. The net income of a barber is about Rs. 3/- a day.

Domestic service: Persons engaged in domestic service numbered 1,257, including 354 women. Full-time cooks numbered only four, private motor drivers two, gardeners 39 and household servants 1,212 (859 males and 353 females).

c *Hotels and Restaurants:* Persons engaged in this occupation numbered only 12.

Washermen: These numbered 163 in 1951, including 75 women.

Recreation Services: The total number of persons in this category was 309. Their professional classification is given below :—

	Males	Females	Total
Drumbeaters	131	64	195
Singers	60	27	87
Employees in Cinemas	13	—	13
Acrobats	2	—	2
Bards	3	—	3
Mimics (<i>Bhands</i>)	4	—	4
Others	5	—	5
Total	218	91	309

Tailoring: Tailors numbered 478, most of them in the towns. The figure includes assistants engaged on fixed salaries.

The following table shows the number of persons deriving their main source of income from various non-farming occupations not mentioned above :

<i>Type of occupation</i>	<i>No. of persons</i>
Herdsmen and shepherds	1,092
Wood-cutters	508
Workers in stone quarries, clay and sand pits	21
Flour-grinders	29
Oil-pressers	376
Bidi-makers	315
Cotton-ginners	134
Cotton-spinning, sizing and weaving	892
Dyers and Printers	287
Shoe-makers	929
Other leather workers	49
Blacksmiths	249

Gold and silver ornament-makers	255
Bangle-makers	716
Brick-makers	752
Potters	586
Carpenters	477
Scavengers	360
General merchants	1,642
Sellers of gold and silver ware	41
Sellers of dyes	4
Sellers of iron and brass ware	10
Grain shop-keepers	8
Sellers of gur and sugar	7
Sellers of meat	38
Vegetable sellers	100
Sellers of ghee and oil	96
Sweetmeat sellers	188
Sellers of wool	52
Sellers of cloth	337
Wholesale dealers	56
Wholesale dealers in sheep and goats	19
Wholesale dealers in cattle	70
Money-lenders	95
Motor drivers	119
Bullock-cart drivers	191
Railway employees	153
State Government employees not otherwise classified	750
Union Government employees not otherwise classified	2
Labourers	5,310

The list shows that the number of persons engaged in petty trade and private small industry is very large. The traders still have a stronghold on unorganized small producers to whom they advance loans and whose produce is purchased by them at cheap rates due to their limited waiting capacity. Efforts are being made to organize the small producers in co-operatives.

Details regarding the economic conditions of industrial workers and efforts to improve their conditions will be found in the chapter

on Industries. Those rendering personal services to the public, e. g., barbers, washermen, domestic servants, etc., are not well off. As elsewhere, government service is much sought after because of the security it offers and the higher wages.

ECONOMIC TRENDS

Livelihood Pattern

A total of 1,98,105 persons (1,03,915 males and 94,190 females) or 70.6 per cent of the total population, depend directly or indirectly upon agriculture (including animal husbandry) for their livelihood (1951 Census figures). Agriculturists formed 82.6 per cent of the population in the rural areas and 12.2 per cent in the urban areas. As much as 81.86 per cent of the agriculturists (1,62,178 persons, 85,290 males and 76,888 females) cultivated land owned by them. Cultivators of unowned land numbered 9,777 (5,284 males and 4,493 females), forming 4.94 per cent of the total number of agriculturists. A total of 10,429 persons (5,207 males and 5,222 females) were non-cultivating owners of land. Agricultural labourers numbered 15,721 (males 8,134 and females 7,587), i. e., 7.94 per cent of the agricultural classes.

A total of 82,413 persons or 29.94 per cent of the population (42,737 males and 39,676 females) belonged to the non-agricultural classes. They formed 17.4 per cent (40,467 persons) of the population in the rural areas and 87.8 per cent in the urban areas. Among them, persons deriving their livelihood from services and other miscellaneous sources numbered 33,893 (16,870 males and 17,023 females) or 41.12 per cent of the total. Industry supported 35,271 persons (18,733 males and 16,538 females) or 42.80 per cent of the non-agricultural population; trade 10,903 persons (5,907 males and 4,996 females) or 13.23 per cent, and transport 2,346 persons (1,227 males and 1,119 females) or 2.85 per cent.

Economic Status

Of every 10,000 people belonging to the agricultural classes, 4,735 were non-earning dependants, 3,137 were self-supporting persons and 2,128 were earning dependants. Amongst the agricultural classes, only about 26.54 per cent had a secondary source of income, of whom 21.28 per cent were earning dependants and the rest were self-supporting persons. Including whole-time and part-time workers in cultivation, there were 97,150 people responsible for the entire agricultural production of the district.

Among the non-agricultural classes, about 55.90 per cent were non-earning dependants and 7.73 per cent earning dependants.

Compared to the urban areas, the proportion of non-earning dependants was lower in the rural areas. Their percentage in the urban areas was 60.70 as compared to 50.96 in the rural areas, while the proportion of earning dependants was 3.46 per cent in the towns as compared to 9.65 per cent in the rural areas. Of every 10,000 persons in the non-agricultural classes, 27 persons were employers, 2,991 were employees, 6,711 independent workers and 271 were economically unproductive self-supporting persons.

A class-wise analysis of the economic status of the people following occupations comprised in each non-agricultural class shows that :

- (1) among persons engaged in Industry (production other than cultivation) 12,810 were self-supporting persons (forming 36.32 per cent of the total), earning dependants were 2,630 (7.46 per cent) and non-earning dependants were 19,831 (56.22 per cent). Of the self-supporting persons, 636 persons (4.97 per cent) were engaged in forestry, woodcutting and collection of products not elsewhere specified and 1,313 (10.26 per cent) were engaged in Cotton Textiles;
- (2) among persons engaged in Trade, 3,518 were self-supporting (forming 32.26 per cent), earning dependants totalled 414 (3.80 per cent) and non-earning dependants 6,971 (53.94 per cent). A total of 1,825 persons or 51.88 per cent supported themselves and their dependants by means of retail trade otherwise unclassified. Retail trade in foodstuffs including beverages and narcotics, supported 892 persons or 25.35 per cent;
- (3) in Road Transport, 809 persons were self-supporting (34.48 per cent), 133 were earning dependants (5.67 per cent) and non-earning dependants totalled 1,404 (59.85 per cent);
- (4) among persons engaged in other services and deriving income from miscellaneous sources, 13,848 were self-supporting persons (40.86 per cent), earning dependants were 2,179 (6.43 per cent) and non-earning dependants were 17,866 persons (52.71 per cent). Of the self-supporting persons, 5,314 (31.52 per cent) were engaged in services otherwise unclassified and 750 (5.4 per cent) were employees of the State Government.

Non-productive sources of income provided means of subsistence 838 persons or 2.7 per cent of the total self-supporting persons

belonging to the non-agricultural classes. Most of these (758 persons or 90.46 per cent) were beggars and vagrants. Thus there was one self-supporting beggar per 37 self-supporting persons of the total population.

Price Level

The prices of food-grains, a major component of the general price index, have shown a continuous rise since the second decade of this century. Thus, wheat was sold 18 seers 9 chhataks per rupee in 1911, 15 seers 4 chhataks in 1936-37 and 5 seers 3 chhataks in 1942-43. The prices of maize and *jowar* have risen similarly. The following table shows this trend :

(a) (Quantity per rupee)

Grains	1911		1936-37		1942-43	
	Sr.	Chh.	Sr.	Chh.	Sr.	Chh.
1. Wheat	18	9	15	4	5	3
2. Gram	16	12	18	7	8	8
3. Barley	25	2	25	13	8	0
4. Jowar	25	2	21	9	8	6
5. Maize	29	15	20	3	8	0
6. Rice	7	12	8	9	3	3

(b) (Rs. per md.)

Year	Wheat	Barley	Gram	Jowar	Bajra	Maize
1956	16.14	11.53	11.75	13.88	N.R.	12.00
1957	16.12	11.36	11.34	15.95	15.50	14.52
1958	16.57	11.83	13.03	11.50	15.00	12.20
1959	17.99	12.24	13.76	12.28	N.R.	12.79
1960	16.99	12.06	13.38	13.46	N.R.	11.77

A comparative analysis of these figures shows that since 1911 the price of wheat has increased about eight times, that of gram five times, *jowar* eight times and maize nine times.

Wages

While wages have risen considerably since the beginning of this century, the fixed wage earner is not as well off as before, as the general price level has risen at a much higher rate.

Today, the differences in the wage structure as between the organized and the unorganized sectors of industry are marked. The organized sectors consist of the A. C. C. cement factory, Lakheri, two small-scale sugar mills at Hindoli and Balapura and a number of other registered units. A few big farms can be regarded as forming the organised agricultural sector. Wages in the organized sector are naturally higher than in the unorganized sector, i. e. Rs. 2/- per day for males and Rs. 1.50 for females in the former as compared to Rs. 0.75 to Rs. 1.50 for males and Rs. 0.62 to Rs. 0.75 for females and Rs. 0.50 to Rs. 0.62 for children in the latter.

The following units are subject to the provisions of the Minimum Wages Act of 1948 :

- (1) Employment under local bodies.
- (2) Flour, oil and dal mills.
- (3) Bidi-making.
- (4) Building and construction work, including dams and canals.
- (5) Stone-breaking and stone-crushing.
- (6) Motor transport.
- (7) Employment in agricultural operations including horticulture.

The minimum wage fixed is Rs. 1.50 per day irrespective of sex.

Since 1900, wages have increased by four to five times in the organized sector and five to six times in the unorganized sector as compared to a rise of eight to nine times in the prices of staple food-grains.

Standard of living

As no economic survey had been conducted before 1959, no specific conclusions as to whether the standard of living of the people has risen or fallen over the past few decades can be drawn. As elsewhere, the people of this district have been benefited by the availability of cheap goods manufactured on a mass scale and it can be said that the material condition of the people of the towns has improved to some extent. These advantages have not been felt in the villages,

where there is increasing pressure on land and consequent impoverishment of the peasantry. However, with the implementation of various community development schemes there are signs of improvement in the rural standard of living also.

The greatest obstacles to a rise in the standard of living are indebtedness of long standing and socially obligatory wasteful expenditure. Thus, a Rural Credit Survey conducted by the Directorate of Economic and Industrial Surveys of the Rajasthan Government in 1959-60 revealed that 76.1 per cent of the sample population were indebted. According to the survey, the average income, expenditure and loans of an average family came to Rs. 76.84, Rs. 98.24 and Rs. 743.55, respectively. The per capita amount of loans was Rs. 124.91 and only 7.69 per cent of the total loans were being used for productive purposes. Under these circumstances, repayment of the loans was becoming increasingly difficult and expenditure on weddings etc. was further retarding progress towards solvency.

Another economic survey conducted by the same department throws light on the consumption and expenditure pattern in the district and the distribution of people among various income groups. Of the 297 households and 1,675 persons covered by the survey, 243 households (81.82 per cent) and 1,197 persons (71.46 per cent) had income of less than Rs. 100/- per month. Persons in the lowest income group were spending 67.40 per cent of their income on food; 5.01 per cent on *pan*, tobacco and intoxicants; 17.52 per cent on clothing and footwear; 1.66 per cent on fuel and light; 0.09 per cent on education; 1.02 per cent on social ceremonies and 0.20 per cent on medicine. A comparative statement of the pattern of expenditure of the various income groups is given below :

EXPENDITURE PATTERN

(Per cent of income)

Income Groups	Food	Clothing and footwear	Education	Medicine	Pan, Tobacco and intoxicants	Light and fuel	Social ceremonies	Others	Total
0 ... 50	67.40	17.52	0.09	0.20	5.01	1.66	1.02	7.10	100
50 ... 100	72.61	13.61	0.23	0.15	4.64	1.51	0.42	6.83	100
100 ... 150	74.63	16.97	0.09	0.29	4.02	1.61	0.18	2.66	100
150 ... 200	61.07	8.72	0.39	0.41	5.52	1.65	0.57	21.67	100
200 ... 250	86.44	10.00	...	...	6.36	2.12	...	0.84	100
250 ... 300	80.25	15.47	...	...	1.67	1.43	...	1.18	100
300 and above	44.47	27.28	1.52	0.87	3.17	0.74	1.12	20.83	100

The above table suffers from the defect that very few families in the higher income groups were to be found in the sample areas surveyed. Thus, in the income group of Rs. 200 to 250, information was available regarding only one family- a childless couple who, therefore, had no expenditure on education, for instance. In the group Rs. 250-300, only two families could be contacted and only six in the highest group.

However, certain conclusions can be drawn from the pattern of expenditure in the three lowest groups. On the whole it may be said that, within these three groups, expenditure on food rises with income, which suggests that the poorest classes do not have sufficient money to spend on food after meeting normal expenditure on clothing, education, etc. Moreover, of this expenditure on food, the highest proportion (68.69 per cent) is spent by the lowest group on grain, the corresponding percentages for the groups Rs. 50-100 and Rs. 100-150 being 63.28 and 61.73 respectively. This is an added evidence that the lowest group is less able to afford other items of diet such as milk, pulses and vegetables. Among other items, clothing and footwear account for a sizeable proportion of total expenditure in all the three lowest groups, which is probably due to the large size of the average family. The percentage of expenditure on *pan*, tobacco and intoxicants is rather high, while that on education and medicine is negligible. Education costs little because of the rapid extension of free education facilities under the development programme; medicine, too, is available free of charge from the allopathic and *ayurvedic* dispensaries and the only expenditure in this connection is for services (such as by midwives) in the home.

Employment

The growing volume of under-employment in the rural sector can be gauged from the fact that, whereas in 1927-28, 53 per cent of the population depended on agriculture, in 1951 the percentage had risen to 70.6. This tendency has been checked to some extent by increased employment facilities in industries, mining and transport.

According to 1941 Census, 21,473 persons derived their means of livelihood from Industry. Out of this, persons with Industry as their principal means of livelihood and without any subsidiary, numbered 5,933; Industry as principal with some subsidiary means of livelihood numbered 388, partly dependent on Industry numbered 218 and totally dependent on the persons having this means of livelihood numbered 14,934.

Agriculture and pasture provided means of livelihood to 1,92,032 persons, out of which 39,150 had agriculture and pasture as their principal means of livelihood without any subsidiary; 2,458 had this as their principal with some subsidiary means of livelihood; 1,396 were partly dependent on agriculture and pasture and 1,49,028 were totally dependent on the persons having this means of livelihood.

According to the 1951 Census, 35,271 persons derived their means of livelihood from Industry (production other than cultivation), an increase of more than 50% in this sector over the figures of 1941 Census. This is due to increased opportunities of employment in industries in the district. The latest authentic industrial employment figures available are those compiled in 1951. In that year there were 12,110 persons (9,606 men and 2,504 women) engaged in various industries throughout the district. In the Census Report (1951), statistics are given of persons engaged in (i) Processing and Manufacture and (ii) Construction and utilities. Under the first head, figures are given under three divisions:

- (a) Foodstuffs, textile, leather and products thereof;
- (b) Metals, Chemicals and products thereof; and
- (c) Processing and manufacture not elsewhere specified. These divisions are further broken up into groups of Industries, in each group figures being given under three heads, viz. (a) employers, (b) employees (c) and independent workers, males and females being shown.

The head "Construction and utilities" is sub-divided only into groups of industries; the arrangement of figures for this follows the pattern adopted for processing and manufacture.

Classification	Total		Employers		Employees		Ind. Workers	
	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9

I. Foodstuffs, textiles, leather and products thereof	3,007	897	26	...	171	2	2,810	895
1. Food industries otherwise unclassified.	41	2	...	...	2	...	39	2
2. Grains and pulses.	93	29	9	...	50	...	34	29

1	2	3	4	5	6	7	8	9
3. Vegetable oil and dairy products.	306	72	4	...	23	1	279	71
4. Sugar Industry	29	...	...	...	29	...	...	...
5. Beverages	14	...	...	...	4	...	10	...
6. Tobacco	270	45	3	...	35	1	232	44
7. Cotton Textiles.	783	530	...	...	7	...	776	530
8. Wearing apparel (except footwear) and made up textile goods.	467	69	8	...	20	...	439	69
9. Textile industries otherwise unclassified	35	43	...	...	...	...	35	43
10. Leather products and footwear.	969	107	2	...	1	...	966	107
11. Metals, chemicals and products thereof.	406	51	4	...	29	...	373	51
1. Manufacture of metal products otherwise unclassified.	302	48	2	...	11	...	289	48
2. Iron and Steel (basic manufactures).	...	2	...	...	...	...	...	2
3. Transport equipments	51	...	...	...	17	...	34	...
4. Machinery (other than electrical machinery) including engineering workshops.	2	...	...	...	1	...	1	...
5. Basic industrial chemicals, fertilizers and power alcohol	1	1	...	...	...	1	1	...
6. Medical and pharmaceutical preparations	35	...	...	...	...	35	...	...

1	2	3	4	5	6	7	8	9
7. Manufacture of chemical products otherwise unclassified.	15	...	2	...	...	...	13	...
III. Processing and Manufacture not elsewhere specified	4,225	1,034	1	...	2,733	855	1,491	179
1. Manufacturing industries otherwise unclassified	373	32	...	...	2	...	371	32
2. Cement pipes and other cement products	2,722	854	...	...	2,720	854	2	...
3. Non-metallic mineral products	527	89	...	...	...	...	527	89
4. Wood and Wood products other than furniture and fixtures.	583	56	...	...	6	1	577	55
5. Furniture and Fixtures	7	3	...	...	...	...	7	3
6. Printing and allied industries	13	...	1	...	5	...	7	...
IV. Construction and Utilities.	1,968	522	...	...	447	81	1,521	441
1. Construction and maintenance of buildings.	1,650	360	...	...	272	3	1,378	357
2. Construction and maintenance of roads, bridges and other transport works.	39	6	...	...	39	6	...	...
3. Construction and maintenance operations in irrigation and other agricultural works.	3	...	...	...	3	...	...	...

	1	2	3	4	5	6	7	8	9
4. Works and Services electric power and gas supply.	43	...	...	...	42	...	1	...	
5. Works and Services domestic and industrial water supply.	11	18	...	...	1	7	10	11	
6. Sanitary works and services, including scavengers	222	138	...	...	90	65	132	73	
Grand Total	9,606	2,504	31	...	3,380	938	6,195	1,566	

Employment Exchange: There is no employment exchange, the district coming within the jurisdiction of the exchange at Kota. Since the Kota office does not maintain separate records for the area, it is not possible to assess the extent to which people seek work through the exchange. However, unemployment and under-employment continue to be major problems.

PLANNING AND DEVELOPMENT

Just before the merger, a scheme for all-round development of Bundi was drawn up. The following extract from the State Administrative Report of 1945-46 would show the potentiality for development and broad lines on which action was proposed to be taken :

"The resources of Bundi State have not been properly tapped and exploited. There is a vast scope for all-round development and a detailed blue-print of the post-war development schemes in the State is a desideratum. The plan will be spread over a period of ten to fifteen years and will be divided into two or three distinct stages. The whole scheme is conceived to improve the social and economic condition of the State subjects by various means such as railways, industries, irrigation systems, rural uplift, land colonisation and co-operative farming. The scheme also aims at doubling or trebling the present income of the State, when the full development is achieved by the proper and systematic exploitation of its resources.

"There are two main railway projects. The broad gauge or metre gauge connection between Kota and Ajmer passing through Talera, Bundi, Hindoli, Deoli and Nasirabad. This is being examined by the

B. B. and C. I. Railway. This line will traverse about 47 miles of Bundi territory and will no doubt open a large tract of the hinterland of the State. The metre gauge between Chittorgarh and Kota passing through Bundi Road station, Talera, Bundi, Khinia, Mandalgarh is being surveyed by the Mewar State Railway and the projected line will run through about 50 miles in Bundi territory.

"With the advent of the projected railway connections and other subsidiary connections, a great impetus will be given to industrialisation on a large scale which will add prosperity to the State subjects besides augmenting the revenues of the State. The industries in contemplation are a sugar factory, a full-fledged oil mill, flour mills, starch factory, biscuit factory, cotton mill, hosiery factory, glass factory, ceramics, match factory, *kattha* factory, saw mills, central workshops, ice factory, cold storage plant, paint and varnish factory. Improvements and extension of irrigation systems would greatly hold the cultivators and enhance the revenue. The hydro-electric project would give a great fillip to industrialisation and the Chambal Hydro-electric scheme, if it materialises, would play an important part in the industrialisation of the State. The agricultural and forest improvement schemes have tremendous potentialities. There is a great scope for reclamation of fallow land and colonisation and attractive terms have been offered to demobilised soldiers and others. Fisheries, fruit culture and other schemes can also be adopted with great advantage."

The Community Development Programme was started in the district in October, 1955 with the opening of a development block in Talera tehsil. Since then the programme has steadily expanded so that the entire rural population has now been covered. In October, 1959, the programme was merged into the wider scheme of democratic decentralization, the main object of which is to enable people to have a say in the drawing up and implementation of development schemes in their own areas. Thus the whole district is now divided into four Panchayat Samitis comprising the following development blocks :

Name of the block	Year of inception	Name of tehsil covered	Rural population (in '000s) (1951)	Area in sq. miles	No. of villages
Talera	Oct., 1955	Talera and part of Bundi	69	726	254
Hindoli	Oct., 1956	Hindoli and part of Bundi	60	529	150
Nainwa	Oct., 1959	Nainwa	56	438	165
Keshorai-patan	Oct., 1959	Keshoraipatan	72	457	165

The main features of democratic decentralization have been described elsewhere; it would be sufficient to mention here that, to enable the Panchayat Samitis to function effectively, the Block Development Officers (each samiti area coincides with what was formerly known as a development block) have been attached to them and they are assisted by technical personnel (Extension Officers) in the fields of industry, agriculture, animal husbandry, co-operation etc.

The following tables show the achievements of the different Panchayat Samitis in various spheres of activity:—

1. Agriculture

S. No.	Name of block	Fertilizers distributed (mds.)	Improved seeds distributed (mds.)	Compost pits dug (no.)	Demonstrations held (no.)	Irrig. wells dug (no.)	Additional areas brought under irrig. (in acres)
1.	Hindoli	6,423	1,41,513	1,239	670	165	7,037
2.	Talera	17,488	1,71,635	990	562	89	1,979
3.	Keshorai-patan	144	3,200	282	146	16	260
4.	Nainwa	828	26,747	420	87	12	595

2. Animal Husbandry

S.N.	Name of block	Pedigree animals supplied	Pedigree birds supplied	Animals castrated	Animals inoculated and treated	Finger lings supplied
1.	Hindoli	24	176	2,828	36,301	—
2.	Talera	16	596	4,880	96,035	—
3.	Keshoraipatan	—	1,611	—	13,334	—
4.	Nainwa	—	—	—	—	—

3. Co-operation

Type of Society	No.	Membership	Share capital (in Rs.)
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(a) Talera Block

(i) Multipurpose	158	3,944	1,03,868
(ii) Industries	10	185	3,167
(iii) Farming	15	231	18,945
(iv) Others	4	136	5,356

(b) Keshoraipatan Block

(i) Multipurpose	85	4,131	2,36,144
(ii) Industries	6	266	4,995
(iii) Farming	2	24	240
(iv) Others	1	51	38,280

(c) Nainwa Block

(i) Multipurpose	44	2,258
(ii) Industries	17	411
(iii) Farming	28	418
(iv) Others	1	

(d) Hindoli Block

(i) Multipurpose	41	1,579	23,544
(ii) Industries	9	145	3,975
(iii) Farming	19	259	2,950
(iv) Others	1	51	1,950

4. Medical and Public Health

Item	Hindoli	Talera	Keshoraipatan	Nainwa
1. Village Latrines	34	41	—	—
2. Pacca drains	358 yds.	2,282 yds.	8 yds.	—
3. New water wells	52	37	—	15
4. Repair of wells	20	36	212	55

5. Education

1. New schools	15	27	47	38
2. No. of students	1,447	3,255	2,824	1,467
3. School landings	57	24	4	—

6. Social Education

1. Social education centres	98	56	5	6
2. Adults educated	1,650	3,253	—	—
3. Library	23	23	—	—
4. Community entertainment centres	51	33	10	5
5. Youth Clubs and Farmers Unions	27	43	4	10

7. Communications

1. Unmetalled Road (miles)	22	54	5	2
2. Repair of Unmetalled Road (miles)	69	57	2	31
3. Small Bridges	8	10	—	—

8. People's Participation

S.No.	Name of Block	Amount contributed in cash and kind (in Rs.)
1.	Hindoli	3,78,934.00
2.	Talera	1,71,713.00
3.	Keshoraipatan	30,745.00
4.	Nainwa	45,476.00

CHAPTER IX

GENERAL ADMINISTRATION

PRE-MERGER PERIOD

The administration of Bundi State during pre-merger times was carried out under the over-all control of the Maharao Raja, who was assisted by a Council of five members, each member being in-charge of a Department. There were several Tehsils, each under a Tehsildar, who was assisted by a number of *Patwaris* and *Shehnas*. The number of tehsils was changed from time to time, but was never less than four and never more than nine. During the last quarter of the 19th century, Bundi State was divided, for purposes of administration, into 10 *Parganas*. These *Parganas* were sub-divided into 22 *talukas*, each presided over by an officer called *Talukdar* who exercised revenue, civil and criminal jurisdiction within certain limits.

PRESENT SYSTEM

After the merger, almost the entire area covered by the former Bundi State was made a separate district with headquarters at Bundi. However, 30 villages of the former Bundi State were merged in Tonk district and seven from the former Kota State were acquired. The district now consists of two sub-divisions, Bundi and Nainwa, Bundi having three tehsils, namely Keshoraipatan, Talera, and Bundi; and Nainwa having two tehsils Hindoli and Nainwa.

The Collector is the supreme administrative authority in the district and it is his duty to ensure that the entire administrative machinery functions smoothly. The Collector is, in fact, three functionaries in one - Collector of land revenue, District Magistrate and District Development Officer. As Collector he has not only to supervise the working of the revenue officers but is a court of appeal. As District Magistrate he is responsible, along with the Superintendent of Police, for the maintenance of law and order within the district, and hears appeals against the decisions of the criminal courts subordinate to him. He has, however, no power to decide civil cases. However, the Collector has wide powers under various Acts which enable him to exercise effective control over the district administration.

Under the Five Year Plans, development work has assumed great importance as a matter of national policy and Collectors have been made directly responsible for its execution within the district.

Development activities still take up a great deal of the Collector's time, although, since October 1959, a new pattern of local development administration has come into being. This is because the Collector is the link between the new elected bodies and the regular administration and ensures that the wishes of the former are carried out by the executive officers. To this end, the Collector is an ex-officio but non-voting member of the Zila Parishad, which is the District Development Council. He is assisted by an officer designated Assistant to the Collector for Panchayats and Development and Secretary, Zila Parishad.

Another important function of the Collector is what may be termed as the treasury and financial function. There is a treasury to account for every transaction within the district on behalf of the government. The Treasury Officer is the delegate and representative of the Collector. He is responsible primarily to the Collector for the proper discharge of his duties. The Collector expects from the Treasury Officer a thorough observance of all prescribed Treasury Rules and strict attention to all the details of the daily routine of treasury work. The Treasury Officer is responsible to the Collector for the working of the treasury, and is jointly responsible with the Collector for the safe custody of cash, etc. and other government property.

Directly below the Collector in the hierarchical line of administration are the two Sub-Divisional Officers at Bundi and Nainwa, respectively. Each exercises various powers in regard to the sub-division in his charge. The Sub-Divisional Officer, besides being a First Class Magistrate, is also the Revenue Officer and Executive Officer for the tehsils in his sub-division. He is the connecting link between the Collector and the Tehsildar.

Next in the line of administration are the five Tehsildars who have executive, revenue and minor judicial functions. Each tehsil is sub-divided into *Kanungo* (Inspector) circles and these into *Patwar halkas*. The official in-charge of *Kanungo* circle is called a *Kanungo* or Revenue Inspector and that of a *Patwar halka* a *Patwari*. The *Patwari's* charge is the basic unit of land revenue administration but the *Patwari* not only maintains land records but is a source of information of Government of all happenings in his area. There are 16 *Kanungo* circles and 137 *Patwar halkas* in this district.

For village management there are *Patels* or *Lambardars* and *Balahis* in each village. The *Patels* are responsible for the actual collection of land revenue and its payment into the tehsil sub-

treasuries. The *Gaon Balahis* help the *Patels* and *Patwaris* in the realisation of land revenue and in process serving. Each *Patwari* has an assistant called a *Shehna*.

On account of the heavy work load in Patan and Bundi tehsils, a *Naib-Tehsildar* has been posted in each of these tehsils to assist the *Tehsildars*.

Of special importance in the administration is the Police Department, details of which are given in a separate chapter. The Superintendent of Police and the Collector work in close co-ordination in order to maintain law and order. As far as the administration of justice is concerned, the highest authority in the district is the Civil and Additional Sessions Judge, who exercises supervision over the work of all courts.

Thus the vertical line of general administration in the district begins with the Collector at the top and ends with the *Patwari* and other village servants at the bottom. However, there are a number of specialized agencies of the Government working in the district who form what may be called the horizontal line of administration. In relation to these officials, the Collector's role is that of co-ordinator and his status that of first among equals. A meeting of District Level Officers is held once a month to discuss policies and programmes and to draw up future plans. These meetings are presided over by the Collector.

The District Level Officers other than the Collector are :

1. Civil and Additional Sessions Judge
2. District Superintendent of Police
3. District Agriculture Officer
4. Divisional Forest Officer
5. Forest Working Plan Officer
6. District Animal Husbandry Officer
7. District Industries Officer
8. Assistant Registrar, Co-operative Societies
9. Executive Engineer (Irrigation)
10. Assistant Engineer P.W.D. (B. & R.)
11. Deputy Inspector of Schools
12. Social Welfare Officer
13. District Medical and Health Officer
14. Treasury Officer
15. Public Relations Officer

The functions of these officers are described in the chapters relevant to their work.

CHAPTER X

REVENUE ADMINISTRATION

LAND REVENUE

History of Settlement

Settlement of 1881: The first regular settlement in Bundi was made in 1881, in the closing years of the reign of Maharao Raja Ram Singh. The survey was carried by the triangulation method and measurements were taken by a chain 128 ft. 4 ins. in length. The records prepared were *Shajra Nashab* (village map), *Khasra* and *Khatauni* (individual ownership). A separate *Khata* for *baje jama* (temporary cultivation) land, i. e., land cultivated only in years of good rainfall, was also prepared. Such lands were let out annually.

For purposes of assessment, land was classified as *piwat* (irrigated) or *mal* (unirrigated). *Piwat* land was sub-divided into several classes on the basis of the quality and volume of water and fertility of the soil. The two main sub-classes of *mal* land were *mal* and sandy loam. Major Erskine¹ says about the rates, "There are said to be 142 different rates for wet and 99 for dry land; they vary with the quality of the soil, the distance of the field from the village site, etc. The maximum and minimum rates per acre are: for wet land Rs. 14.14.0, and Rs. 2.3.0 and for dry land Rs. 8 and 2½ annas, respectively, all in the local currency."

A number of cesses like *kanari*, *malsari* and *ghorabab*, etc., formed part of land revenue and were realized along with it. The cesses were levied either on the basis of bighas of land held or as a proportion of the land revenue paid. Cesses were also levied on trades and professions; e. g., *chamar pet* was paid by *chamars* and *mapa* by persons selling food articles, cash crops and cattle.

Land revenue, till then collected partly in cash and partly in kind, was thenceforth collected in cash only. The collections were made by *patwaris* who maintained a *roznamcha* register and issued receipts for the dues collected. In some areas, they were assisted by *patels* or *lambardars*, who held land at concessional rates in lieu of their services.

1. Imperial Gazetteer of India-Provincial Series-Rajputana 1908, Calcutta page 292.

In the *khalsa* area, comprising about two-thirds of the State, the *ryotawari* system was prevalent. The cultivator, so long as he paid the demand regularly, was not disturbed in his possession. There were a few *bhumias* who held land rent-free in lieu of their services; they received grain from the cultivators and every third year paid one-third to one-half of their income to the Darbar. *Chauth-battas*, so called from the rent payable by them having been fixed at one-fourth of the produce, were mostly Rajputs. After this settlement they held land at reduced rates and performed the same duties as the *bhumias*. Unlike the *bhumias* they did not receive any perquisites from their villages and were excused the tribute to the Darbar every third year.¹

Lands were also held on *jagir* tenure by relations and connections of the chief, by other Rajputs and, in some cases, by officials in lieu of salary. Some of the *jagirdars* held their lands rent-free, but the majority paid tribute; all had to perform service when called on, both in person and with their contingents. All *jagir* lands were liable to be resumed for misconduct.

Khairat lands, or those granted to Brahmans or to religious and charitable institutions, were held free and could not be alienated. If the holder had no male issue, the land was resumed.

For the purposes of revenue administration, the State was divided into 12 tehsils, each under a Tehsildar drawing a salary of Rs. 15/- per month. The Tehsildars worked under the *Mal-Hakim*, who was head of the State Revenue Department. This pattern continued till 1908, when the tehsils were abolished and the State was divided into five *nizamats*, each under *nazim* who combined in himself the offices of Assistant Collector Class I, Civil Judge (having jurisdiction over suits of value up to Rs. 2,000/-) and Magistrate Class I.

Settlement of 1932: This settlement was carried out during the reign of Maharao Ishwari Singh. An experienced official, who had received training in Udaipur, Mahendra Singh Ranawat was appointed Revenue Commissioner and Settlement Officer. Later he was appointed Revenue Minister of the State.

When the new settlement was carried out, the *nizamats* had been abolished and had been replaced by nine tehsils grouped into three sub-divisions, each under a Deputy Commissioner. The Deputy Commissioners enjoyed Revenue, Magisterial and Civil powers till

1. Imperial Gazetteer of India Vol. IX-p. 86.

1941, when their Civil powers were transferred to newly appointed Munsiffs.

Survey work was carried out under the supervision of an officer named Altaf Hussain, who carried out a plain table cadastral survey in the plains and a theodolite survey in the hilly region. Measurements were according to the old chain of 128 ft. 4 ins. in the plains while Gunther's standard chain of 132 ft. was used in the hills.

The following records were prepared during this settlement :

- (i) Survey Map-showing all the *khasra* numbers of the village.
- (ii) Survey *khasra* - showing names of the tenants against the *khasra* numbers held by them.
- (iii) Record Officer's *khasra* - prepared by the survey party and attested by the Record Officer on the spot.
- (iv) *Fard Takrar* - records of disputed cases and the Record Officers' decisions thereon.
- (v) Revised *khasra* : The *khasra* as revised on the basis of the Record Officer's orders on the *fard takrar* and the Settlement Officer's orders on appeals.
- (vi) *Khatauni* : giving names of *khatedars* , mortgagees and sub-tenants and showing field numbers in their possession.
- (vii) *Vasulia* : showing land revenue due on the total land cultivated by a person, irrespective of his rights (similar to the *dhal banch* in use now).
- (viii) The mutation register, called *intiqal* or *tabdiliyat* , for recording changes subsequent to the settlement.

Lands for which the tenant's right to possession was found doubtful were entered in the *khata sarkar* . The general policy was to regard the *banias* as usurpers of the rights of the cultivating classes and they were usually entered as *shikmi sarkar* (sub-tenants of the State) in respect of lands held by them. Other unauthorized cultivators of land were treated similarly. Land lying in the beds of tanks were auctioned annually and such tenants were called *Shikmi hawala sarkar* . Unauthorized cultivation of *hawala* lands entailed payment of *jawara* over and above the normal rate.

Soil Classification : Soils were again classified into two main categories viz., *phwat* and *mal* . The former included lands irrigated

by wells, tanks, channels, etc. Numerous sub-classes of *piwat* were created e. g., *abi* I,II,III and IV and *abi* I-A, I-B, I-C and I-E. The rates for irrigated land varied from Rs. 1.25 to Rs. 4.00 per bigha.

Unirrigated land was divided into three main classes. The highest category, *mal* I, included lands on which the best *rabi* crops could be grown. *Gowara* land near the villages was generally included in this category.

Other classes of soils were : *teer* and *talai* : *Peta* lands in and near the beds of rivers and tanks were called *teer* or *talai*. The usual crops produced were wheat, barley, gram, melons and cucumber.

Kachhada : These were lands subject to flooding. This category was further sub-divided on the basis of the periodicity of the floods.

The rates for *mal* lands varied from 12 nP. to Rs. 1 and 50 np. per bigha. The rates differed from village to village even for the same type of soil.

Numerous cesses had in the past been realized from the cultivators in the rural areas and traders in the urban areas. In some tehsils there was a cess called *bah khurch* for meeting expenses; a cess called *malba* was also being imposed. Another cess, *beer*, was collected from the owners of bullock-carts at 75 nP. per holding. Those having wells in their fields had to pay a cess called *agotri*. *Chamars* had to pay a special house tax called *kotri*. Another levy which was in fact a concessional rent was called *taki* and was being realized from *muafidars*. In the urban areas, taxes like *singoli*, *inch*, *beshak*, *tuwari*, *rahdari*, *phawaru*, *hath kash* and *mapa* were being charged. *Singoli* was a tax on cattle, *inch* and *beshak* a levy on *singara*, tobacco and other articles sold by small traders and hawkers, *rahdari* a toll tax on passengers entering the *jagir* area of Kapren and, *tuwari* was a house tax realized during the main Hindu festivals. This cess had been abolished in Bundi proper during the silver jubilee celebrations but it had been continued for some time in the other towns. *Phawaru* was levied on traders bringing their grain for sale into the local market and *hath kash* and *mapa* were also being charged on the sale of grain. This settlement abolished all the cesses except *lag patwari*, levied at one pie in the rupee.

After the formation of Rajasthan, seven *jagir* villages of *Thikana* Antarda of Kota, with an area of 19 sq. miles, were given to Nainwa tehsil of Bundi. Settlement operations in these areas were started

for the first time in 1949, attestation and soil classification was done in 1950-51 and the new rates were enforced in 1951-52.

The *jagirdar* of these *thikanas* used to pay Rs. 3,828 as. 5 and ps. 9 (Rs. 3,828.35 nP.) to the Government, of which Rs. 2,700 went to the Ajmer treasury and the rest to Jaipur. Both cash and crop rents were realized from the tenants, the cash rents ranging from as. 3 to Rs. 1 and 4 as. per *kham* bigha (132 chain bigha = 1 bigha 5 *vishwa gham*) were realized on *mal* lands. The rates for *chahi* lands were : wheat and barley Rs. 1 and 5 as. to Rs. 2 and 13 as., sugarcane 8 as. to Rs. 1 and 1 as. *guar*, *til* and cotton Rs. 1 to Rs. 1 and 6 as. and maize 5½ as. to Rs. 1 and 5½ as.

No rents were charged in the event of destruction of seed or crop.

Seven of the cesses mentioned earlier were being realized in this area, viz., *bah khurch*, *malba*, *map*, *beer*, *agotri*, *kotri* and *taki*. In the year immediately preceding the settlement, the total rent demand was Rs. 12,001/- and for different cesses Rs. 1,721/-. All the cesses except *taki* were abolished.

Soil classification during this settlement was made on the pattern followed in the adjoining district of Kota. The main soil classes were :

<i>Class of soil</i>	<i>Rates of land revenue</i>
1. <i>Chahi</i> I to IV	Rs. 3/- to Rs. 2 and 3 as.
2. <i>Peta talab</i> I and II	Rs. 1 and 11 as. to 1 and 8 as.
3. <i>Khera</i> I and II	Rs. 1 and 11 as. to 1 and 8 as.
4. <i>Saremal</i> I to III	Rs. 1 and 5 as. to 13 as.
5. <i>Utarmal</i> I to III	As. 11 to As. 9 pies 9.
6. <i>Merghas</i> I and II	As. 3 to As. 2.

Chahi and *peta talab* were irrigated areas. *Mal*, the unirrigated area, was classified either as *saremal* or *utarmal* according to the fertility of the soil. Grass lands on which grass was cut were classified as *merghas* I, and on which only grazing could be done as *merghas* II, *khera* was land near the *abadi* sites on which tobacco, maize and cotton could be grown. The share of land revenue was assessed at one-fourth of the produce as in the case of other areas of Nainwa tehsil.

Present Land Revenue System

The application of the Rajasthan Land Revenue Act, 1956, has brought the tenures and systems of collection in this district in line

with those in other districts. However, the district will be due for resettlement under the Act not earlier than, 1963.

For land revenue administration, the district is divided into two sub-divisions and five tehsils in which there are 16 *girdawar* circles and 137 *patwar* circles. Details are given in the statement at Appendix I.

The actual collection of land revenue is done by village *chaudhari*, also called *lambardar* or *patel*. He is assisted by the *patwari*, who consults his demand register (*dhal banch*) and issues receipts. The *chaudhari* is entitled to 2½ per cent of receipts for performing these functions.

The *patwari* is the most important functionary in the hierarchy of revenue administration. He is not only responsible for the maintenance of the revenue and village records of his circle but is also an important source of information pertaining to administrative matters.

The Revenue Inspector or *Kanungo* supervises the work of the *patwaris* within his circle and sees that the village records are kept up-to-date. He also submits an yearly consolidated statement to the *Sadar Kanungo*. At the district level the *Sadar Kanungo* or District Revenue Inspector maintains the land records. He is directly responsible to the Collector and prepares on his behalf the periodical statements for the district which are required to be submitted to the Government. The controlling officers at the tehsil and sub-division levels are the Tehsildar and Sub-Divisional Officer, respectively. The Collector is the head of the revenue administration at the district level.

Income from Land Revenue

In 1904-05, the income from land revenue was Rs. 4,21,282 and it had increased to Rs. 6,11,204 by 1912-13. The settlement of 1933 raised the revenue further and just before the merger it stood at nearly 10 lakhs. The following statement shows the demand and collection of land revenue in the district in recent years :

(Rupees)

Year	Total land revenue	Collection	Balance
1957-58	13,86,608	12,05,281	1,81,327
1958-59	14,23,778	13,15,684	1,08,094
1959-60	13,86,608	13,17,063	1,06,696

The only remaining cess *lag patwari* was abolished after the enactment of the Rajasthan Tenancy Act. Under the provisions of the Land Revenue Surcharge Act of 1960, holdings paying land revenue of Rs. 75/- to Rs. 249/- pay a surcharge of 6 np. per rupee and those paying Rs. 250/- or more 12 np. per rupee. Only one-third of the land revenue paid is taken into account for levying a surcharge in the case of *chahi* lands. Since the *Kharif* season of 1961, a betterment levy is also being imposed on lands benefitting from the dams constructed after 1952 and having a commanded area of more than 1,000 acres. The rates are as below :

Kind of land	If paid in lump sum	If paid in annual instalments	No. of instalments	Amount of instalments
Chahi land	Rs. 17/- per acre	Rs. 18/- per acre	3	Rs. 6/-
Barani land	Rs. 50/- per acre	Rs. 62/- per acre	10	Rs. 6.20

Land Management and Reforms

Tradition guided State policy till the first formal enactment, *Kanun Mal Riyasat Bundi*, which was passed in 1897. Though silent on the rights and duties of tenants the Act laid down in great detail the duties and powers of various revenue officials. It made land revenue the first charge on land and fixed periods of realization as below :

(i) From *Kartik* to *Posh Sudi* 15 and (ii) from *Magh* to *Baisakh Sudi* 15. Some restrictions were placed on *bohras* (money-lenders), who could no longer confiscate the land of the mortgagors without legal authority and who were now compelled to maintain proper accounts. Provision was also made for expeditious disposal of revenue suits by the courts.

The Bundi Agriculturist Loans Act, 1939, laid down rules for the issue and realization of *taccavi* and other loans to agriculturists. Special provisions were made for meeting emergencies like floods and famines.

The *Kanun Mal Riyasat Bundi* for 1897 was replaced by the Bundi State Tenancy Act in 1942. No change was made in the three main classes of land, viz., *khalsa* land or land owned by the State, *jagir* lands and *muqfi* lands. There were more than 1,000 *jagirdars* of various categories granted land in lieu of service or as a share in patrimony. Nearly one-third of the cultivated area of the district was

under *jagirdars*. *Muafi* lands were held mainly by *charans* and *Brahmans* as gifts or for the maintenance of temples, etc.

Before 1926-28, there were no codified revenue laws prevalent in the State. Though the cultivators enjoyed the security of tenure to a great extent still they were liable to be ejected by the vagaries of the revenue officials. In the *jagir* areas the condition of the cultivators was worse than the *khalsa* area cultivators, and the security of tenure mostly depended upon the sweet will of the *jagirdars*. The treatment meted out by the *jagirdars* to their tenants varied from one *jagir* to another.

After 1929 when Mr. Bhattacharya came as *Diwan*, the judicial and revenue departments were organized on the basis of the laws prevalent in British India. The Tenancy and Land Revenue Acts were framed and came into force in 1937. In Bundi State the *jagirdars* did not enjoy any judicial or revenue powers and it can be said that the cultivators in *jagir* areas were governed by the same laws, but before settlement which was started in 1932 and completed in 1945, there were no regular records of rights and *jagirdars* often acted arbitrarily in *jagir* areas.

Lands in possession of cultivators were often declared heirless and put to auction or the cultivator in possession was made to pay heavy *nazrana*, if he wanted to retain possession of the land.

If the cultivators of the *jagir* area approached the State authorities, they could get relieved, but generally they were so much afraid of the *jagirdars* that they rarely dared to approach the government.

After the settlement, regular records of rights were framed for the *jagir* area just like *Khalsa* area, and there was almost an end to the vagaries committed in past by *jagirdars*.

The system of land tenure all over the State was *rayotwari* and the classes of tenants were: *khatedars*, *shikmis*, *hawala-jot* and *gawari chakrana khatedars*. A *khatedar* tenant could not be ejected from his land if dues were paid regularly. Unlike other classes of tenants, he enjoyed rights of transfer, sale, mortgage and inheritance. Rent-free grantees of land in lieu of service (*gawari chakrana khatedars*) had the same protection as *khatedars* as long as they remained in service. They could not, however, transfer, sell or mortgage their lands. *Hawala-jot* is the equivalent for *nazul* land and connotes the cultivator cultivating the land owned by the State.

Since the enforcement of the Rajasthan Tenancy Act in 1955, only three classes of tenants are recognized, viz. *khatedars*, *ghair khatedars* and tenants of *khudkasht*. The Land Reforms and Resumption of Jagirs Act of 1952 was enforced in the district in 1954. The following statement shows the progress of *jagirdari* abolition :

(Rupees)

Year	Total No. of Jagirs resumed	Interim compensation	Bonds	Cash	Total
1954-55	109	Nil	Nil	Nil	Nil
1955-56	-	36,783	-	-	36,783
1956-57	-	1,05,750	-	-	1,05,750
1957-58	-	1,37,787	11,405	-	1,49,192
1958-59	1,260	66,785	95,174	486	1,62,445
1959-60	1	23,737	83,352	136	1,08,265

Agrarian Movements: The prevalence of the *rayotwari* system over much of the State and the protection of tenants against eviction, rack-renting and *begar* (forced labour) kept the peasantry reasonably content in former times. Except for an inconclusive movement against cesses, localized in the *berd* area of Talera tehsil in the second decade of this century, the district has not witnessed any serious agrarian disputes.

Agricultural Wages

In the time of the princely State, land was cultivated either by the tenant or owner himself (*khudkasht*) or on the *adholi* system (letting land out on a crop-sharing basis) or through the agency of paid servants called *halis*. The *halis* had no rights in the land which they cultivated. The general practice was for a land owner to advance Rs. 200/- to 300/- to a *hali* at the beginning of each year. The latter worked the land and subsisted on the grain his creditor chose to give him after every crop. Usually his share varied from one-eighth to one-tenth of the crop after deducting the value of grain and money advanced for his upkeep. According to the Hali Rules framed in 1934, the landowner was required to give at least one-eighth of the produce to the *hali*, but this proved insufficient and as the *hali* could get out of the contract or transfer his services to another land owner only after clearing his debt, he became almost permanent.

Soon after the formation of Rajasthan, the Hali Act was repealed as it interfered with freedom to contract. However, with the rise in prices and growth of consciousness among the *halis*, they are now in a slightly better position. Instead of getting a part of the produce for their upkeep, they receive cash payment for their services. These wages, however, are very low. Although agricultural labour is protected by the Minimum Wages Act, which specifies a minimum wage of Rs. 1.50 a day for unskilled agricultural labourer, strict compliance with this provision is ensured only on well organized big farms like the Binod Farm, Alfanagar Farm, the Nainwa Agricultural Farm, the Addher Agricultural Farm, the Poddar Udyog Farm, Balapura and the Annapurna Agricultural Farms, Ren, which are visited regularly by the Minimum Wages Inspector (Agriculture), Kota. The labour rates on these farms range between Rs. 1.50 and Rs. 2/-. However, in the case of smaller farms, competition among labourers, their ignorance of rules and the difficulty of effective supervision have meant that in actual practice, the wages received by most of the agricultural labourers range between 0.75 nP. and Rs. 1.25 for male labourers, 0.62 nP. and 0.75 nP. for women and 0.50 nP. and 0.62 nP. for child labourers below 16 years of age.

OTHER SOURCES OF REVENUE

Excise and Taxation

The district falls in the jurisdiction of the Assistant Commissioner, Excise and Taxation, stationed at Tonk. A Sales Tax Inspector and an Excise Inspector are posted at Bundi to ensure the proper realization of revenues from Sales Tax, Excise, Entertainment Tax and Passenger Tax. The Sales Tax Inspector is responsible for the collection of Entertainment Tax; the realization of Passenger Tax, Excise and arrears of Customs is the responsibility of the Excise Inspector.

With the transfer of opium and tobacco to the Central Excise list, State excise revenue of the district has been greatly reduced. Now the Excise Department deals with liquor and hemp drugs (*bhang and ganja*) only. *Thekas* of liquor and hemp drugs are auctioned every year in the presence of the Assistant Commissioner, Excise and Taxation.

A statement of the revenue of the Department of Excise and Taxation in the district for the period 1954-55 to 1959-60 is given below :

(Rupees)

S.No.	Year	Excise	Sales Tax	Enter- tainment Tax	Agri. Income Tax	Customs	Passen- ger Tax	Total
1.	1954-55	5,36,949	-	-	-	2,58,679	-	7,95,628
2.	1955-56	5,57,226	1,36,169	-	-	2,652	-	6,96,047
3.	1956-57	6,49,482	2,10,406	-	-	921	-	8,60,809
4.	1957-58	7,48,314	1,77,566	-	4,792	334	-	9,31,006
5.	1958-59	7,20,701	1,55,932	19,304	3,688	689	-	9,00,314
6.	1959-60	8,81,612	1,76,600	23,465	2,913	6	1,93,688	12,78,234

Central Excise

Bundi is a separate officer range, having jurisdiction over whole of the Bundi district. The strength of the staff is : one Inspector, one Supervisor and a Constable. This office is governed by Superintendent, Central Excise with headquarters at Kota and who is in turn supervised by Assistant Collector Excise, Ajmer.

REGISTRATION DEPARTMENT

Under the Indian Registration Act of 1908, compulsory registration is required in the case of certain documents and optional registration is provided for in the case of certain other documents. Documents relating to co-operative credit societies, land mortgage banks, urban banks and housing societies are exempted from payment of registration fees.

Within certain limits, tehsildars have the powers of Sub-Registrars in their respective tehsils. Returns are submitted to the Collector, who enjoys the powers of District Registrar under the Act. The function of the Sub-Registrar is to register documents for which the required stamp duties and registration fees are paid. He keeps a record of such registered documents. On application, he issues certified copies from the records. Figures for comparative years are :

Year	No. of registered documents	Fee realised (Rs.)
1952	307	3,277.00
1955	472	4,878.37
1959	1,273	14,122.50

Registration of Motor Vehicles

The Collector is the registering authority for the motor vehicles in the district, the work being done by a clerk in his office. Till the end of December of 1960, the total number of vehicles registered in the district was as follows :

Heavy vehicles	Light vehicles	Tractors
178	125	29

STAMPS DEPARTMENT

The Superintendent of Stamps, Rajasthan, controls the supply and sale of stamps in the State. In each district the Collector is the administrative head and holds general charge of the Stamps Department. The actual work is done by the Stamp *Karkun* under the supervision of the District Treasury Officer, who is responsible for the maintenance of the stock of stamps, their distribution to tehsil depots and sale to the public.

REVENUE UNITS

There are sixteen *girdawar* circles and 137 *patwar halkas* in the district. The list of *girdawar* circles and *patwar halkas* is given in Appendix I.

CHAPTER XI

LAW AND ORDER AND JUSTICE

INCIDENCE OF CRIME

The following table shows the incidence of various categories of crime reported during the period 1953-60 (I.P.C. only):

Offence	year							
	1953	1954	1955	1956	1957	1958	1959	1960
Dacoity	2	—	2	2	—	1	1	3
Murder	1	3	5	2	8	11	7	9
Culpable homicide	—	2	2	3	1	2	—	—
Robbery	2	3	6	6	11	7	10	9
Burglary	61	91	74	103	94	109	118	120
Cattle Theft	11	24	22	38	30	42	51	55
Cycle Theft	—	3	4	7	12	11	4	3
Pick-pocketing	—	—	—	3	1	1	4	—
Other Theft	91	62	45	50	46	48	74	77
Mischief	—	14	11	5	8	6	5	2
Receiving of stolen property	—	—	1	1	1	—	3	—
Cheating	1	3	3	4	6	12	4	12
Criminal misappropriation by public servants	—	1	6	4	1	1	4	8
Other offences against property	—	6	6	3	1	7	7	30
Riot	4	11	10	22	20	17	20	30
Escape from custody	—	3	1	2	—	—	1	—
Assault	—	32	44	46	48	45	51	63
Abduction	—	6	—	7	10	8	14	17
Rape	—	—	—	3	—	2	10	3
Miscellaneous	114	58	46	45	58	59	65	60
Total	287	322	288	356	356	389	453	501

The above statement shows that murder, dacoity and other crimes of violence are comparatively rare; theft and burglary account for the majority of the cases reported. The incidence of offences against persons is not high. Most murders have been found to

originate in land disputes and private enmities, robbery being rarely the motive.

One disquieting feature is that the total number of crimes seems to be on the increase, the only exception in the table being the year 1955, when the number fell to 288 as against 322 in 1954; however, it again rose to 356 the following year and by 1960 it had risen to 501.

The crime figures for the years 1936 and 1960 make an interesting comparison. The strength of the police force in both these years was about the same, viz. 528 in 1936 and 522 in 1960. However, the Census figures for 1931 (2,16,722) and 1961 (3,38,204) reveal an average increase of 1.9 per cent per annum in the population. With the increase in population one would naturally expect an increase in the incidence of crime. In spite of this, there were only 12 cases more in 1960 when figures are compared with the year 1936. Actually, the number of crimes reached a peak figure of 1,137 in 1941-42, when there were disturbed conditoins in the princely State. On the whole, Bundi is comparatively a quiet district and the law and order problem is not acute. In the past, a large proportion of the crimes were committed by the ex-criminal tribes of Kanjars and Banjaras. Though the population of these tribes in the district was not large, they are said to have operated from the neighbouring districts of Sawai Madhopur, Tonk and Bhilwara. Efforts have now been made to settle these tribes and they are gradually giving up their unlawful habits.

POLICE ORGANIZATION

Former Set-up

Police: At the time of the publication of the Rajputana Gazetteer in 1879, there were neither *thanas* nor any regular body of police in the State. On the main trade and passenger routes, *chowkies* or outposts of six men each were established to prevent thefts and robberies. Except the capital, no other town had a *Kotwal*.

In 1902-03 the police was divided into two sections—the City Police and the District Police. The former was under a City *Kotwal* and the latter under a District Superintendent of Police. The City Police kept a watch on bad characters and maintained order in the city. The District Police was responsible for guarding communications, affording protection to travellers and maintaining order in the rural areas. In 1903 the total strength of the police force was 722 and expenditure on its upkeep Rs. 39,617/3.9. There was on an average one policeman for 237 persons and an area of three square miles. In

1908, all men of the police force were unmounted. Of the total of 722 men, 79 were posted at the capital and the remaining manned the 13 *thanas* of the State.

In 1921 there were 14 police stations and 17 outposts in the State. The strength of the force was as follows :

Superintendent Police (1), Deputy Superintendent (1), Circle Inspectors (3), Sub-Inspectors (14), Head Constables (14), *Havaldars* (17), Constables (244), Military Sepoys (21), Mounted Police (11) and *Chowkidars* 35. The total cost of maintaining the force was Rs. 19,000/- (*Hali*).

The State police was reorganized in 1922 by an officer from the United Provinces who introduced the procedures current in the U.P. Between 1922 and 1927 various changes were effected with a view to making the force larger and more efficient and by the latter year the budget of the department had risen to Rs. 1,10,000/- (*Hali*).

From 1928 to the end of 1938 a retired officer of the Central Provinces Police held charge of the department. He substituted the United Provinces system by that of the C. P. Police. Changes were also made in the rural police organization.

In 1938-39 the department was once again reorganized and the United Provinces Police Regulations were re-introduced. The force was divided into two separate branches, Armed Police and Civil Police. The strength of the Armed Police in 1940-41 was : Sub-Inspector (1), Head Constables (3) and Constables (158); whereas that of the Civil Police was : Superintendents (2), Sub-Inspectors (20), Head Constables (37) and Constables (204).

Present set-up

There is a District Superintendent of Police who heads the police organization in the district and is jointly responsible with the District Magistrate for the maintenance of law and order. In the new set-up the primary functions of the police are : the prevention and detection of crime, the maintenance of public order, the apprehension of offenders, escorting and guarding of prisoners, treasure, etc. and prosecution in criminal cases. They have, however, various other duties to perform, such as control of traffic and of crowds at public gatherings, the handling of routine inquiries about individuals, and so on.

The Superintendent of Police is assisted by a Deputy Superintendent of Police who is in-charge of two circles comprising 10 of the

11 police stations in the district. The eleventh police station, i. e., the *Kotwali* at Bundi, is under the direct supervision of the Superintendent of Police. The district is for police purposes divided into two Circles—North Circle and South Circle. The former has five police stations and the latter six. In addition, there are 14 outposts. The set-up is as follows :

NORTH CIRCLE

Tehsil	Police Station	Outpost
Nainwa	1. Nainwa	1. Town
	2. Dei	2. Karwar
Hindoli	1. Hindoli	1. Pech-ki-Baori
	2. Dablana	2. Kanjar colony
	3. Khinia	3. Owen

SOUTH CIRCLE

Tehsil	Police Station	Outpost
Bundi	1. Kotwali	1. Mirangate
		2. Barli Bundi
		3. Balchandpara
		4. Ramnagar
		5. Deopura
Talera	1. Talera	1. Laxmipura
	2. Dabi	2. Gararda
Patan	1. Patan	1. Nayapura
	2. Lakheri	2. Khatkar
	3. Gandoli	

Each circle is under a Circle Inspector. The headquarters of the Circle Inspector North is at Nainwa and that of the Circle Inspector South is at Bundi.

The distribution of the police force is as follows :

	C. I.	S. I.	H. C.	Const.
1. 11 Police Stations	—	12*	11	121
2. 12 Outposts	—	—	12	48

* The Kotwali has two Sub-Inspectors.

3. 2 Kanjar Settlements	—	1	2	12
4. 2 Circle Inspectorates	2	—	2	4
5. Crime Branch	—	1	1	3
6. District Special Branch	—	1	2	6
7. Prosecution	1	4	7	11
8. Casualty Reserve	—	—	—	42
9. Training Reserve	—	—	—	31
10. M. T. Staff	—	—	1	4
11. Challani guards	—	—	2	12
12. Dy. S. P.'s Office	—	—	1	2
13. Officers and Office orderlies	—	—	—	11
14. Lines Misc. duties	—	—	2	2
15. Armed Police Force	—	1	31	111
Total	3	20	74	420

The following table shows the total expenditure incurred on the maintenance of the district executive police force since 1950 :

Year	Total Expenditure (in Rs.)
1950	1,27,089
1951	1,60,771
1952	1,84,824
1953	2,10,598
1954	3,90,776
1955	3,58,216
1956	4,17,444
1957	4,26,217
1958	5,23,655
1959	5,29,533
1960	5,49,335

Special Units

The Kota Branch of the Anti-Corruption Department was opened in 1953 and a Sub-Inspector was stationed at Kota with jurisdiction over Kota, Bundi and Jhalawar districts. This office was directly under the supervision of the Deputy Inspector-General, C.I.D. This arrangement continued till 1957, when a separate Department was created under a special Inspector-General of Police (Anti-Corruption). The Kota branch was then put under the charge of a Deputy Superintendent of Police. He is assisted by a Sub-Inspector,

a Prosecution Inspector, two Head constables and four constables. None of this staff is posted at Bundi.

The following table shows the disposal of criminal cases by the police in Bundi for the years 1955 and 1959 :

S. No.	Offence	year	No. of cases re-ported	Not investigated u/s 157 Cr. P. C.	Investigated	Pending investi-gation at the end of year	Action u/s 512	Challaned	Convicted	Acquitted or dis-charged	Compromised	Pending in court
1.	Murder	1955	5	...	5	1	...	3	...	...	...	...
		1959	7	...	7	2	...	4	1	1	...	1
2.	Culpable Homi-cide	1955	2	...	2	1	...	1	...	...	...	1
		1959	...	...	...	...	...	...	...	...	...	...
3.	Dacoity	1955	2	...	2	...	...	2	...	...	...	2
		1959	1	...	1	...	...	1	...	...	...	1
4.	Robbery	1955	6	...	6	...	...	1	...	...	...	1
		1959	10	...	10	...	...	3	...	...	...	3
5.	Theft	1955	72	4	68	5	1	34	9	2	...	23
		1959	133	4	129	9	1	70	18	...	14	38
6.	Burglary	1955	74	2	72	5	...	19	7	...	...	12
		1959	118	1	117	5	...	44	9	...	2	33
7.	Cr. Breach of Trust	1955	...	...	...	...	...	...	...	...	...	...
		1959	4	...	4	1	...	...	...	...	...	...
8.	Kidnapping	1955	...	...	...	...	...	...	...	...	...	...
		1959	14	...	13	1	...	8	...	...	...	8
9.	Abduction	1955	...	...	...	...	...	...	...	...	...	...
		1959	...	...	...	...	...	...	...	...	...	...
10.	Rape	1955	...	...	...	...	...	...	...	...	...	...
		1959	8	...	8	...	...	7	...	1	...	6
11.	Grievous hurt	1955	44	...	44	5	...	38	...	1	15	22
		1959	51	...	51	...	...	47	1	1	12	33
12.	Bribery	1955	...	...	...	...	...	...	...	...	...	...
		1959	...	...	...	...	...	...	...	...	...	...
13.	Forgery	1955	...	...	...	...	...	...	...	...	...	...
		1959	...	...	...	...	...	...	...	...	...	...
14.	Other Offences	1955	83	...	83	4	...	52	7	1	2	42
		1959	107	...	107	...	...	83	12	2	8	61

JAILS

In 1901, there was a central jail at Bundi where all convicted prisoners were confined. There were also small lock-ups at the headquarters of each tehsil. The central jail stood in a healthy locality about a mile south of the city proper. It had two separate wards, one for males and another for female prisoners and these could accommodate 149 persons. The jail had its own press, hospital and vegetable garden. The prisoners were put to the garden work and printing press and also for cleaning the camping grounds. In 1927, supervision of the jail administration was transferred from the Mulki Singha Kharach to the Judicial Secretary. At the same time, the British India Jail Manual was introduced.

A school was started in the jail in 1943 for inmates sentenced to more than three months' imprisonment. In 1946-47, there were 53 prisoners attending the classes.

After the formation of Rajasthan, the Bundi jail at first had the status of a district jail, but this was later changed to a first class sub-jail with the following staff : Assistant Jailor (1), Head Warders (2), Warders (8), Medical Officer (part-time) (1), Waterman (1) and Sweeper (1).

On April 1, 1955, it was converted into a second class sub-jail and now no one sentenced to more than one month's imprisonment is detained here. In 1960, a total of 37 convicts and 195 under-trials were confined.

The second sub-jail of the district is located at Nainwa. It was previously a small lock-up and could accommodate only 22 persons. In 1960, only two prisoners and 206 under-trials were admitted.

Discipline and Welfare

Jail discipline has always been good and there is no record of any outburst of violence. The Sub-Divisional Magistrates of Bundi and Nainwa are the inspecting authorities for the sub-jails situated in their respective areas.

The jail school at Bundi was abolished in 1955 as no prisoner serving a term of more than one month is kept there. The jail printing press, also, was abolished at the same time.

The State Government have appointed two visitors for each sub-jail who make periodical visits and look to the condition of the prisoners, the quality of food supplied to them and their treatment.

Defects which come to their notice are brought to the attention of the authorities. Because no prisoner remains for long, there are no arrangements for craft instruction.

JUDICIARY

Historical Background

Till 1888 there was no written law in Bundi State and cases were decided in accordance with the principles laid down in the Hindu *Shastras*. *Pandits* were invariably consulted in the more important cases. The highest court in the State was known as the *Mahakma Nyaya* or *Nyaya Sabha* and was presided over by a senior jagirdar, one or two *pandits* and a member of the State Council, but the ultimate tribunal was the ruler himself.

In 1888, for the first time an attempt was made to codify the law and by 1900 the following courts were operating in the state :

1. Council
2. Hakim Dewani
3. Hakim Faujdari
4. Appellate Court
5. Kotwali Adalat
6. Jagiri
7. Fort Taragarh
8. Fort Nainwa
9. Pargana Courts (five)

The Appellate Court was abolished in 1909 and its powers transferred to the Judicial Branch of the Council.

In 1918, two pamphlets entitled '*Qanun Diwani*' and '*Qanun Faujdari*' were published. These were very brief notes compiled for the guidance of the various courts of justice. Civil and Criminal Codes were also introduced based on Hindu Law, the customs of the area and the British India Code. The various courts were then as follows :

The lowest court was that of the Kotwal, whose jurisdiction was confined to the capital. This official disposed of petty civil suits not exceeding Rs. 25/- in value and on the criminal side could pass a sentence of one month's imprisonment or fine up to Rs. 11/-. Next were the courts of the Tehsildars and two Kiledars or Governors of the Forts of Taragarh (at the capital) and Nainwa. On the same level was the court of an official known as *Jagir Bakshi*, who disposed of petty cases occurring on the estates of the jagirdars. All these

courts had the same criminal powers as the *Kotwal* but were empowered to handle civil suits up to Rs. 200/- in value.

Above these were the courts of the *Nazims*, situated in each of the districts, namely Patan, Dei, Gendoli, Berundhan and Hindoli; Bundi city was made a separate district under a City Magistrate. These *Nazims* exercised both civil and magisterial powers. On the civil side their pecuniary jurisdiction was limited to Rs. 2,000/-, while on the criminal side they were First Class Magistrates empowered to award punishments up to one year's imprisonment and fines up to Rs. 100/-.

The superior civil and criminal courts *Hakim Diwani* and *Hakim Faujdari* were located at the capital. These courts heard appeals against the decisions of all the lower courts. The highest court was the Council. It was the final appellate authority and, when presided over by the *Maharao*, could pass the sentence of death.

In 1928, the Indian Penal Code was introduced in the State and later various important laws of British India were made applicable. However, only a few judicial officers had any knowledge of law and it was not till 1940 that the minimum qualification for a magistrate was laid down. The qualification so prescribed was either a law degree or a certificate of passing the Advocates' Examination of a recognized High Court of British India. Untrained magistrates were gradually replaced by qualified officers. In 1940 the Judicial Department was made independent of executive control and a High Court was constituted consisting of two judges, who had to be either (a) retired District and Session Judges from British India, or (b) District and Sessions Judges of the State or (c) Barristers-at-law or Advocates enrolled in any of the High Courts of British India with 10 years' standing.

In the same year, the Darbar appointed a Judicial Committee to serve as the highest court of appeal in civil suits of the value of Rs. 5,000 or more. It was also the highest appellate authority if a case was certified as fit for appeal by the High Court. The set-up of the Judiciary at the time of the merger of Bundi State was thus as follows :

1. High Court
2. District Judge's Court
3. Civil Court, Bundi
4. Munsiff's Court, Bundi
5. Deputy Commissioner's Court, Patan

6. Tehsil Court, Patan
7. Tehsil Court, Kapren
8. Tehsil Court, Lakheri
9. Deputy Commissioner's Court, Nainwa
10. Tehsil Court, Nainwa
11. Tehsil Court, Dei
12. Deputy Commissioner's Court, Deopura
13. Tehsil Court, Deopura
14. Tehsil Court, Hindoli
15. Tehsil Court, Barundhan
16. 2nd Class Magistrate's Court, Deopura
17. Tehsil Court, Gendoli

Present Position

Civil Courts : After the merger, the High Court at Bundi was abolished but the court of the District Judge continued till June 1950 when it was replaced by that of a Civil and Additional Sessions Judge. Under this, is a court of a Munsiff Magistrate at Bundi whose territorial jurisdiction extends over the whole district. The District and Sessions Judge, Kota, exercises general supervision over all the courts.

Criminal Courts : The Civil and Additional Sessions Judge, Bundi tries criminal cases which are committed to his court and also hears appeals and revision applications against the judgements and orders passed by the Magistrates at Bundi and Nainwa.

The Collector is also the District Magistrate and his jurisdiction extends over the whole of the district. Under him are the Sub-Divisional Magistrates' Courts at Bundi and Nainwa and an Extra Magistrate's Court at Bundi.

All these magistrates are vested with First Class powers. The tehsildars of Patan and Talera are vested with the powers of a Second Class Magistrate while the tehsildars of Bundi, Hindoli and Nainwa have the powers of a Third Class Magistrate.

Other law officers functioning in the district are the Public Prosecutor and the Government Pleader attached to the Court of the Civil and Additional Sessions Judge.

Nyaya Panchayats : In addition to the above courts, there are 25 nyaya panchayats which exercise civil and criminal jurisdiction within their respective areas. They were formed in December 1960

to take over the judicial functions of the tehsil Panchayats, which were abolished at the same time. These nyaya panchayats are vested with the powers of a Third Class Magistrate. In criminal cases, revision petitions lie to the First Class Magistrate. Revision petitions in civil cases lie to the Munsiff's court. In the year 1960-61, 7,345 cases were decided by the Panchayats. This figure includes civil, criminal and administrative cases.

Disposal of Cases

No separate figures are available for the various types of civil cases that come up for disposal, nor are separate figures for criminal cases forthcoming but the earlier statement showing the incidence of crime is a pointer of the nature of cases handled.

The following statement shows the work of various courts during 1960 :

Type of cases	<i>Court of Civil and Additional Sessions Judge</i>				
	pending from previous year	Instituted in 1960	Total	Disposed of	Pending at the close of the year
1	2	3	4	5	6
1. Civil Suits	19	100	119	69	50
2. Civil Appeals	11	56	67	38	29
3. Small Cause Court Suits	71	305	376	311	65
4. Criminal Cases (original)	7	19	26	14	12
5. Criminal Appeals	8	58	66	39	27
6. Criminal Revisions	10	36	46	36	10
<i>Munsiff Magistrate's Court</i>					
1. Civil Cases	415	367	782	295	487
2. Miscellaneous Civil cases	99	120	219	85	134
3. Execution cases	180	161	341	172	169
4. Criminal Cases	92	88	180	85	95
<i>District Magistrate's Court</i>					
1. Criminal Appeals	—	2	2	1	1
2. Revision	1	16	17	10	7
<i>S. D. M. Bundi</i>					
Criminal Cases	356	1,015	1,371	1,036	335

S. D. M. Nainwa

Criminal Cases	165	721	886	548	338
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Second Class Magistrate, Patan

Criminal Cases	25	59	84	57	27
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Second Class Magistrate, Talera

Criminal Cases	11	29	40	34	6
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Third Class Magistrate, Nainwa

Criminal Cases	22	61	83	54	29
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Third Class Magistrate, Bundi

Criminal Cases	25	81	106	83	23
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Third Class Magistrate, Hindoli

Criminal Cases	3	5	8	3	5
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These figures show that in most courts there is a heavy back-log of work. The burden is particularly heavy in the courts of the Munsiff Magistrate and the two Sub-Divisional Magistrates.

Bar Association

A Bar Association was formed in Bundi in 1940. In that year it had only 12 members but the number has now risen to 36, comprised of six advocates and 30 pleaders.

The average number of cases dealt with by a lawyer in a year is said to be about 80. The Bundi District Bar Association is not formally affiliated to any organization, but is in touch with the Rajasthan High Court Bar Association.

CHAPTER XII

OTHER DEPARTMENTS

The activities of various district departments like Agriculture, Industries, Co-operatives, Animal Husbandry, Education etc. have been dealt with in relevant chapters. The purpose of this chapter is to cover the activities of those departments which have not been described elsewhere.

REHABILITATION DEPARTMENT

The influx of displaced persons into this district after the partition of the country in 1947 was comparatively small. In the Census of 1951, the total number of such persons was shown as 2,574. These persons came from Pakistan. The Relief and Rehabilitation Department at Bundi was established in April, 1948.

Before August, 1949 the scope of the work was largely confined to the welfare of displaced persons inside the relief camps. Later, attention began to be paid to their resettlement and housing. As most of the displaced persons who had come to Bundi were from the urban areas, steps were taken to provide employment to them and, to this end, loans were granted and shops constructed at Bundi. Loans totalling Rs. 2,69,110/- were advanced to the displaced persons in this district.

In the beginning, the Deputy Director, Rehabilitation, Jaipur was the head of the department. At the district level the Collector was incharge. At the division level, there was the Deputy Director, Rehabilitation but these posts have been abolished and the work has been entrusted to the Collector since 1st April, 1953. A separate clerk in the Collector's office has been entrusted with the work of Rehabilitation.

Devasthan Department

Prior to the formation of Rajasthan, the princely State made special provision for expenditure on religious institutions of all castes and creeds.

After the formation of Rajasthan, the State Government set up a separate department under a Commissioner for Devasthan and Charities with headquarters at Udaipur. Under the Commissioner are three Assistant Commissioners stationed at Jaipur, Jodhpur and

Udaipur respectively, and Inspectors posted in various districts. The Inspector at Bundi is under the direct control of the Assistant Commissioner at Udaipur.

The aims and functions of the Department are as follows : (a) to supervise the management of temples, (b) to distribute doles to the infirm and (c) to look after orphans.

In this district, the Department controls and supervises 573 temples, the annual grant for this purpose being Rs. 42,773/-.

The temples mentioned below are under the direct charge of the Inspector :

S.No.	Name of temple	Annual expenditure	Year of construction
1.	Shri Rangnathji	7,312/8/-	1811 A.D.
2.	Shri Hanumanji, Akharagarh	252/-/-	1811 A.D.
3.	Shri Gopal Lalji, Balchoudpura	9,350/8/-	1816 A.D.
4.	Shri Charbhujaji Maharaj, Tilak Chowk, Bundi	1,730/-/-	1624 A.D.
5.	Shri Ashapura	430/-/-	—
6.	Shri Harijanoka Mandir, Bundi	240/-/-	1947 A.D.
7.	Shri Salhoor Mata	1,343/-/-	—
8.	Shri Rangnathji Maharaj, Nainwa	585/-/-	1918 A.D.
9.	Shri Keshorayaji Maharaj, Patan	15,624/-/-	1701 A.D.
10.	Miscellaneous temples	250/-/-	—

Grants-in-aid are given to 563 temples situated in the tehsils as noted below :—

No. of temples	Location	Annual grant (in Rs.)
47	Temples of the city	2,343/-/-
83	Bundi Tehsil	8/2/-
37	Talera Tehsil	351/1/-
106	Hindoli Tehsil	283/-/-
155	Temples associated with the temples of Shri Keshorayaji of Patan	1,082/-/-
135	Nainwa Tehsil	367/-/-

Other officers at the district level include the Public Relation Officer, who is a link between the Government and the people and publicizes government activities. In 1960 a Statistical Inspector was posted at Bundi to collect statistical information on behalf of the Directorate of Economics and Statistics of the State Government.

Office of the Assistant Engineer is also located at Bundi. The strength of this office is comprised of an Assistant Engineer, four Overseers, one U.D.C., one L.D.C. and two peons. Besides this, under him, there is a staff consisting of one Inspector, six gardeners and one Chowkidar, who look after the gardens.

Office of the Assistant Registrar, Co-operative Societies is also located in the district. His staff comprises of one Technical Assistant, six Co-operative Inspectors (extension) eight Audit Inspectors, 13 Assistant Inspectors, three U.D.C.s, three L.D.C.s, two IV class servants for office and fifteen IV class servants, who are attached to the field staff. The achievements and activities of this department have been dealt in the chapter Banking, Trade and Commerce. Deputy Inspector of Schools, his office established in May, 1956, is the incharge of all the schools for boys in the district. Prior to this, all the educational institutions of the district were controlled by Inspector of Schools, Kota. At present, the Deputy Inspector is assisted by five Sub-Deputy Inspectors with their headquarters at Hindoli, Nainwa, Keshoraipatan, Talera and Bundi. The ministerial strength of the office of Deputy Inspector is eight. It is proposed that the office of the Deputy Inspector, Bundi will be upgraded to that of Inspector.

There is also a District Organizer, Small Savings schemes, who is responsible to the Assistant National Savings Officer, Kota, but works under the direct supervision of the Collector. The District Organizer is responsible for popularizing the schemes among the public and training the various agents and organizations assisting him in the work. He also encourages the formation of non-official savings committees.

There is also an office of the District Industries Officer located in Bundi with an office strength of one District Industries Officer, one Handloom Inspector, one U.D.C., two L.D.C.s and two IV class servants. This office is likely to be abolished in the near future.

CHAPTER XIII

LOCAL SELF GOVERNMENT

Though Panchayats have existed in the villages since early times, there is, however, no reference of the organized local self-government up to the beginning of this century.

MUNICIPALITIES

Bundi

A separate department for managing the local affairs of Bundi town was constituted at the beginning of this century. The exact date of its establishment is not known. The earliest reference available is in the State's Administrative Report for the year 1905. The function of this department was to look after the sanitation of the town and it was, therefore, known as 'Shahar Safai'. The local Medical Officer was incharge of this work in addition to his duties as Medical Officer with the help of a number of nominated persons.

This arrangement proved unsatisfactory and during the year 1920 there was considerable agitation for the formation of an elected municipal council. No action was taken at that time, but in 1936 the Bundi Municipal Act was passed and the department was re-organized and a partially elected body for Bundi town installed.

Prior to 1936, fines were the only source of income of the department. As a result, there was an annual deficit which had to be made good from the State coffers. In 1904-05, for instance, the total income was Rs. 152/- as against an expenditure of Rs. 940; in 1936-37, the income was Rs. 1,036 (Hali) plus Rs. 3 (Kaldar) as against an expenditure of Rs. 1,629 (Hali).

The Bundi Municipal Act, though passed in 1936, came into force on October 1, 1937. In forming a new municipal committee, according to the Act, half the total number of members had to be elected and the remaining half nominated by the Darbar. In 1939, the committee consisted of 12 members. The nominated members were three non-officials and three officials i.e. the Chairman, the Executive Engineer and the Medical Officer. An amending Act was passed in 1941 whereby nine members were to be elected and only three to be nominated. The Act was incomplete in some respects but wherever it was silent the provisions of the U. P. Municipal Act of 1916 were followed.

To enable the committee to function properly, an annual grant-in-aid of Rs. 12,000/- (Hali coins) was made by the Darbar. Towards the end of the princely rule, the main functions of the municipality were as follows : maintenance of vital statistics, sanitation, control of epidemics, conservancy, street lighting, watering of roads and maintenance of cattle pounds.

With the passing of the Rajasthan Town Municipalities Act (1951), further changes have taken place in the constitution of the Bundi Municipal Board, and its functions and privileges have increased. There are 12 wards to which municipal commissioners are elected; two members of the Board are nominated. The municipal commissioners elect the Chairman. Municipal elections are held after every three years on the basis of adult franchise.

The Secretary of the municipality is a whole-time government servant and is responsible for the implementation of decisions. There are at present seven sub-committees for the following subjects—finance, bye-laws, octroi, education, sanitation and gardens, development and P.W.D. The number of members in each sub-committee varies from three to five.

Source of Income: The main source of income of the Board is octroi, receipts from which have risen steadily since 1953-54. In 1959-60 the Board earned Rs. 1,81,848 from this source, which was more than the combined revenue from all other sources.

Rent from land, Entertainment Tax and Cart Tax were other important sources of income, fetching Rs. 27,256/-, Rs. 10,485/- and Rs. 8,918/- respectively in 1959-60. In the same year, the Board received government grants to the extent of Rs. 25,943/- for education and Rs. 8,800/- as a special grant. The municipality also gets income from Cattle pound fees, Hackney carriages fees, Weighing fee, Licence fee and Nazool.

The activities of the municipality fall under the following main heads :—

Sanitation: This work is supervised by the Medical Officer of the district who for municipal purposes is designated Health Officer and receives a monthly honorarium for his services. Working under him is a Sanitary Inspector, a Sub-Inspector, five Jamadars, five patels and 101 sweepers. The sanitation staff have two trucks, two tractors with trailers, eight carts and a water-sprinkling tanker at their disposal. Expenditure on sanitation in 1959-60 amounted to Rs. 93,011/-.

Vaccination: A vaccinator works under the supervision of the Health Officer. In 1959, 1,585 people (978 males and 607 females) were vaccinated.

Vital statistics: The municipality keeps registers of births and deaths. The total number of births and deaths registered during the year 1959 were 497 and 257 respectively.

Tanks and Wells: There are two public tanks in the city which are looked after by the municipal staff. The municipality also has charge of 33 step-wells (*baories*) nine *kunds* (ponds) and 56 wells used for drinking water purposes.

Public Parks: There are two parks in the city, namely, the Nawal Sagar Park and the Azad Park. Recreation facilities are provided for children and there are two community receiving sets through which radio programmes are relayed every evening. The Nawal Sagar Park has an orchard which fetches the Board an average annual income of about Rs. 1,800/-. During 1959-60, the Board spent more than Rs. 1,140/- on the gardens and facilities in the parks.

Public Conveniences: There are eight public urinals and 15 latrines at various places in the city.

Slaughter-house: The District Veterinary Officer is in charge of two slaughter-houses in the city. Fifteen shops have been licensed to sell mutton. During the year 1959-60, the Board spent Rs. 1,022/- on the slaughter-houses.

Lighting: There are 647 electric and gas street lights in the municipal area. During 1959-60, the Board spent Rs. 38,019/- on street lighting, including the salaries of maintenance staff.

Public Works: The Board is responsible for the construction and repair of municipal roads, drainage and the cleaning of wells. The approximate total length of all types of roads under municipal control is 5 miles and 6 furlongs. A total of Rs. 24,600 was spent in 1959-60 on such works. A new water supply scheme was completed in 1960 as a result of which tap water is available throughout the day. A grant of Rs. 7 lakhs was received from the Government for this project.

Information Department: The Information Department is under the charge of a part-time Information Officer. A.I.R. programmes are relayed through community sets; local news bulletins are also issued by this Officer. The department has opened two public reading-rooms.

Education Department: The Board maintains three primary schools for boys and a primary school for girls. No fees are charged, the schools being run with financial assistance from the Government. In 1959-60, the number of students in the boys' and girls' schools was 973 and 198, respectively. In the same year, the municipality spent Rs. 38,082 on education.

Cultural Programmes: The Board periodically organizes cultural programmes. In 1959-60, a total amount of Rs. 3,010 was spent on such activities.

Markets: There are three municipal markets, for vegetable, fuel and grain, respectively.

Keshoraipatan

The municipality of Keshoraipatan was established on February 6, 1934 with the Deputy Commissioner, Patan, as its Chairman. He was assisted by a Committee of 12 members, of whom six were nominated by the Government and the others elected. The main functions of the municipality were sanitation and street lighting, and the main sources of income were Fair Tax, House Tax and Light Tax. In the first year of working the income of the municipality was Rs. 1,402 and its expenditure Rs. 698/4/-.

For 13 years, the Patan Municipality was to all intents and purposes, a government department. When in 1947 it gained some degree of autonomy, additional taxes such as a Market Tax and a Grain Mandi Tax were introduced and the municipality was able to extend its functions to include the opening of schools, purchase of radio sets for installation at places of public gathering, building of *Khuranjas* for traffic control, repair of bathing *ghats* and improvement of lighting and sanitation arrangements.

The income of the municipality in 1947-48 was Rs. 19,673 and expenditure Rs. 19,200/-.

At present, the Patan Municipal Board has 10 members, of whom eight are elected and two nominated by the Govt. In recent years, many improvements have been carried out in the spheres of lighting (there are now 75 points), sanitation and the condition of roads. Gas lights have been provided in the Sadar Bazar. The income and expenditure of the Board in 1955-56 were Rs. 19,975 and Rs. 16,035, respectively; in 1959-60, the corresponding figures were Rs. 44,970 and Rs. 32,762. This clearly shows the extent to which municipal activities have increased. Of the total income, octroi duty

alone fetches about 50 per cent. The main sources of income of the Board are from octroi tax, which was Rs. 13,347.67 in 1960-61, cart tax, cycle tax, mandi tax, labourer tax, porters tax, boat tax (sufficient income comes from boat tax in the year 1960-61, it was Rs. 2225/-), flour mill tax, building tax, fair tax, hat tax, shop rent, sale of manure and sand, bones sale, land rent, pond income, food tax, fines, land sale, interest and aid from the Government.

Lakheri

According to an agreement between the Darbar and the Associated Cement Companies Ltd., on December 1, 1913, the Darbar granted the company a mining lease for 30 years. After the agreement, the company constructed a factory for the manufacture of cement. There was no municipal board to look after the sanitation of the town but the A.C.C. maintained its own sanitary staff.

In 1937, a Municipal Board was established at Lakheri by the Darbar. Its main functions were to supervise the sanitation of the town and to keep records of births and deaths. There were 15 members on the Board, all nominated by the Darbar, but in 1948 the constitution was changed to allow the election of eight members.

In 1943, the lease given to the A.C.C. was renewed for a further period of 30 years.

After the passing of the Town Municipalities Act, 1951, by agreement the Government excluded the area occupied by the cement company from the purview of the municipality and any other village Panchayat. As compensation, the company agreed to pay a sum of Rs. 10,000 every year to the municipality; it also agreed to construct a cement road within municipal limits at its own cost.

The Municipal Board area is at present divided into eight wards. There are 10 members, of whom eight are elected and two are nominated to give representation to the Scheduled Castes and women. There are seven sub-committees viz., for sanitation and health, development, challans buildings, markets, finance and octroi, respectively. Each has three to five members.

The main sources of income are octroi duty (which contributes more than 50 per cent of the total), sale of land (18 per cent), stone tax (4 per cent) and fines (about 4.5 per cent). These percentages relate to the year 1959-60, when the total income of the Board amounted to Rs. 31,298, as compared to Rs. 19,640 in 1955-56. Expenditure in 1959-60 amounted to Rs. 28,544.

The activities of the municipality fall under the following main heads :

Sanitation : This work is under the charge of a sanitary Inspector, who has a staff of 10 sweepers and a waterman. The municipality owns a tractor, which is used for the disposal of rubbish. There are six public urinals and 10 latrines.

Public Parks : The municipality maintains three public parks and gardens. Fruit and vegetables grown in the gardens are sold on contract every year.

Water Supply : The municipal water plant supplies water to the whole town. The total expenditure incurred on the water supply scheme was Rs. 56,562, of which Rs. 24,000 were contributed by the Government as a grant-in-aid and Rs. 10,000 by the cement company. There are also 35 municipal wells and 12 step-wells which are periodically inspected and cleaned by the municipal staff.

Lighting : The number of electric street lights in the municipal area is 50. There are also 10 gas lamps and five oil lamps.

Public Works : Maintenance and repair of drains and streets are carried out by municipal staff.

Education and Recreations : The Municipality maintains a public reading room. On national holidays, sports and games are organized. Periodically, films of an educational or cultural interest are shown in the public parks.

An eye camp was organized in 1959 and 247 patients were treated. Of these, 74 were surgical cases.

Nainwa

The Municipal Board at Nainwa was established on September 7, 1935 by the Darbar. At first, all 15 members of the Board were nominated by the Darbar and the S. D. O. Nainwa was ex-officio chairman, but in 1947 the election of three members was conceded. In 1951, the committee was made fully representative.

In the beginning, the municipality was responsible only for sanitation. After 1951, its functions were greatly extended and now the Board has five sub-committees in charge of electricity, finance, public works, sanitation and education, respectively. In 1953, the municipality hired a generator to supply electricity to the town. At the beginning of 1960, however, it was able to secure its own power

plant with a generating capacity of 25 kw. and now there are about 500 electric connections in the city. The consumption rate charged is 56 nP. per unit and the hours of supply are 6 p.m. to midnight in winter and 7 p.m. to 1 a.m. in summer.

There are 127 street electric lights as well as 36 gas lamps. Municipal works include the construction of stone drains, maintenance of two parks, which also serve as plant nurseries and supervision of about 50 drinking water wells. Besides, two tanks, five step-wells and 50 irrigation wells within municipal limits are under the control of the Board.

Sanitation is looked after by a staff consisting of a sanitary clerk, a patel and 28 sweepers. There are three carts to carry refuse and a tank for carrying sewage water. The Board maintains 10 public urinals.

A library and a reading room are also maintained by the Board.

The main sources of income in 1959-60 were octroi duty (36 per cent), fairs (11 per cent), taxes (7.3 per cent), power house (3.5 per cent) and weighing fees (2.5 per cent). The total income during that year was Rs. 46,013.88 and expenditure amounted to Rs. 43,910.74.

There was also a municipality in Kapran, but it was abolished in December, 1951 immediately after the application of Rajasthan Municipalities Act of 1951.

TOWN PLANNING AND PUBLIC HEALTH

The few towns that exist in the district are all very ancient and have grown up in a haphazard manner within their city walls. The municipalities are of very recent origin and it has not been possible to make adequate arrangements for drainage and proper sanitation in the more congested localities. While the population of the towns has grown steadily over the past few decades, the lack of big industry (which attracts population) has ruled out the necessity of building suburban colonies, where alone town planning would be practicable.

Since 1951, the functions of the municipalities have widened and their resources have been increased to enable them to tackle the problems of health and sanitation in their respective areas. In no municipal area, however, are funds adequate for the carrying out of drastic improvement measures.

PANCHAYATS

Panchayats have existed in Bundi State since ancient times. These village institutions were largely left to their own 'especially in the *Khalsa* areas. There was little interference in the village administration as long as revenue and other dues were paid.

About the beginning of this century, the State passed legislation defining some of the duties and powers of panchayats with the object of establishing local government on sound lines. In practice, however, little was done till the formation of the first Union in Rajasthan in 1948, when a Panchayat Raj Ordinance was promulgated. A feature of this Ordinance was that it introduced the system of group Panchayats.

With the installation of democratic grants, local self institutions began to receive serious attention and, in 1953, the Rajasthan Panchayat Act was passed. As a result, 64 Panchayats covering 739 villages were formed in this district.

Under the Act, each Panchayat circle was divided into wards and one Panch was elected from each ward. The minimum number of Panchas was five and the maximum 15, plus a Sarpanch. The term of a Panchayat was laid down as three years, but this could be extended by a year. The Panchas and Sarpanchas were elected by the people of the area. If no member of the Scheduled Castes/Tribes was elected, one could be officially nominated; there was a similar provision for the representation of women.

The functions assigned by the Act to the Panchayats were both administrative and judicial. The administrative functions covered such aspects as construction, sanitation, health, maintenance of vital statistics, education, agriculture, local trade and industry. Some of these were obligatory and others discretionary. As regards judicial functions, the panchayats were given the powers of a Third Class Magistrate in criminal cases and on the civil side were empowered to entertain simple money suits up to the value of Rs. 100. They had no power to pass a sentence of imprisonment.

The Act of 1953 also envisaged the establishment of Tehsil Panchayats, each of which was to consist of a Sarpanch and six to eight Panchas chosen by an electoral college consisting of all the Panchas and Sarpanchas of the panchayats in the tehsil. The Tehsil Panchayat was a supervisory body empowered to hear appeals against the orders and decisions of the panchayats lying within its jurisdiction.

Present Set-up

The pattern of local self-government in the rural areas has undergone a drastic change for the better since the introduction of the scheme of democratic decentralization in October 1959. Under this scheme, a three-tier system of local government has been introduced consisting of panchayats at the village level, Panchayat Samitis at the development block level and a Zila Parishad at the district level.

Panchayats : A panchayat is constituted for a population ranging between 1,500 and 2,000 and the number of Panchas varies from eight to 15, excluding the Sarpanch who, like the others, is directly elected. Where women are not represented, two can be co-opted. If the population of the Scheduled Castes and Scheduled Tribes in the area exceeds 5 per cent of the total, provision has been made to co-opt one member from each, if none has been elected.

When elections under the new scheme were held in 1960, a total of 136 village panchayats were formed in the district. Whereas the former panchayats had both administrative and judicial functions, the present panchayats have only administrative and development duties which cover such subjects as sanitation and health, public works, education and culture, social welfare, agriculture and livestock and village industries.

For the administration of justice, separate Nyaya Panchayats have been constituted, each for a group of five to seven village panchayats. Every village panchayat elects one person to represent its area on the Nyaya Panchayat. In the district there are 25 Nyaya Panchayats which cover all 136 village panchayats.

In criminal cases, the Nyaya Panchayat is empowered to impose fines up to Rs. 50/-, if a fine is not realized within 15 days of its imposition, the case is referred to the First Class Magistrate having jurisdiction. There is no provision for appeals but revisions are allowed, such petitions lying to the First Class Magistrate of the area. In civil suits, the Nyaya Panchayat is empowered to try cases of value not exceeding Rs. 250. There is no provision for appeals but revision lies to the Munsiff Magistrate.

The sources of revenue of the Panchayats are local taxes, cattle pounds, court fines and fees, fairs, sale of land and a share of land revenue.

Panchayat Samitis : There are four Panchayat Samitis—Talera, Hindoli, Nainwa and Keshoraipatan. Some of the facts of the

Panchayat Samitis are given below. In order to promote all-round development of the rural areas of the country and to make the rural folk an active participant in the national reconstruction work, the scheme of starting development block was started in the country, and inaugurated in Bundi District, by opening a block at Talera in October 1955 and then subsequently blocks were started in Hindoli in October, 1956, and shadow blocks in Nainwa and Keshoraipatan in October 1959. The last is still a shadow block and except Talera, which is in second stage, the rest two are running in the first stage. Block Development Officer (Vikas Adhikari) is the chief executive officer of the Panchayat Samiti.

Panchayat Samitis of the District in total have 136 panchayats, covering approximate population of 2,41,000 over an area of 2,150 sq. miles in 725 villages. The block-wise distribution is as follows : Talera : 42 panchayats, 69,000 population, area 726 sq. miles and villages 245; Hindoli : panchayats 32, population 60,000 persons, area 529 sq. miles and 150 villages; Nainwa : panchayats 29, population 50,000 persons, area 438 sq. miles and 165 villages; and Keshoraipatan : panchayats 33, population 62,000 persons, area 457 sq. miles and 165 villages.

The composition of the Panchayat Samitis is as follows :

Talera : The total strength of 49 members of this Panchayat Samiti is composed of 42 Sarpanchas, 4 co-opted members (two from women and two from Scheduled Castes), and three specialists (two from administration and one from co-operatives). The Samiti works through six standing committees, which are responsible for planning and formulation of policies in their own allocated spheres of activity. The total sanctioned strength of the block-staff is 27.

Hindoli : The total strength of 39 members of the Panchayat Samiti is composed of 32 Sarpanchas, 4 co-opted members (two from women and two from Scheduled Castes); and three specialists (two from administration and one from co-operatives). The Samiti works through 4 standing committees. The total sanctioned strength of the block-staff is 41.

Nainwa : The total strength of 36 members of the Panchayat Samiti is composed of 29 Sarpanchas, 4 co-opted members (two from women and two from Scheduled Castes), and three specialists (two from administration and one from co-operatives). The Samiti works through 5 standing committees.

Keshoraiptan: The total strength of 40 members of the Panchayat Samiti is composed of 33 Sarpanchas, 4 co-opted members (two from women and two from Scheduled Castes) and 3 specialists (two from administration and one from co-operatives). The Samiti works through six standing committees. The total sanctioned strength of the block-staff is 12.

Statement giving the Achievements of Panchayat Samitis

	PANCHAYAT SAMITIS			
	Talera	Hindoli	Nainwa	Keshorai-Patan
Agriculture				
1. Distribution of Improved seeds (Mds.)	57,764	1,29,872	23,858	4,053
2. (a) Distribution of Fertilizers & manures (Mds.)	17,823	6,636	838	147
(b) Green Manure	520	1,64,123	—	13
(c) Manures	3,32,997	8,463	10,950	21,600
(d) Night Soil Manure	20,662	—	—	—
3. Distribution of Improved implements (Nos.)	223	158	28	7
4. Agriculture demonstration trials held.				
(a) Demonstration Area (Acres)	564	188	73	180
(b) Area brought under Japanese method of cultivation (Acres)	72	353	—	—
5. Plant Protection.				
(a) Controlled Area (Acres)	—	6,190	774	805
(b) Control over infectious and other diseases	—	5,237	5	1,750
(c) Seeds disinfected in the warehouses (Mds.)	—	85	1	150
(d) Seeds Stores (No.)	64	—	1	—
(e) Protection from wild animals (Acres)	—	—	7,360	—
(f) Area of the saved crops (Acres)	—	—	7,140	—

(g) Value of the saved crops (Rs.)	—	—	71,400	—
(h) Anti-germs medicines distributed (Mds.)	—	—	1½	—

6. Fruit Development

(a) Fruit Seeds distribution (Seers)	—	348	12	—
(b) Fruit Plantation (Nos.)	71,467	—	16,500	—
(c) Orchard (Acres)	189/10	143	14	11
(d) Fruit Nurseries (Nos.)	32	129	4	2
(e) Budding of Berry trees (Nos.)	1,921	1,685	—	—
(f) Total No. of Fruit Plants (Nos.)	—	69,688	16,590	10,338

7. Minor Irrigation

(a) Expenditure (Investment) Rs.	—	—	—	—
(b) Total increase in the irrigated area (Acres)	5,565	6,238	814	16,260

8. Animal Husbandry

(a) Animals castrated (Nos.)	7,274	3,288	—	2,350
(b) Animals inoculated „	30,610	7,502	—	8,835
(c) Animals treated „	67,383	18,940	—	16,962
(d) Animals artificially inseminated (Nos.)	326	—	—	—

9. Social Education

(a) Adult Literacy working centres (Nos.)	61	96	6	5
(b) Adults made literate (Nos.)	3,413	1,545	65	60
(c) Number of persons under training (Nos.)	—	—	—	60
(d) Community Centres started (Nos.)	33	51	—	10
(e) Library Reading rooms opened (Nos.)	23	24	—	—

10. Health & Sanitation

(a) Pucca drain constructed (Meters)	2,061	—	—	—
(b) Drinking wells constructed (Nos.)	41	2	15	—
(c) Drinking wells renovated (Nos.)	39	24	55	—
(d) Small-pox inoculation (Nos.)	8,693	—	21,206	10,324

11. Housing construction

(a) Number of people who have received house loans (Nos.)	38	—	—	—
(b) Advance money given (Rs.) 19,000	—	—	—	—

12. Welfare of Backward Classes

(a) Subsidy given for the construction of irrigation wells (Rs.)	—	—	2,975	—
(b) Subsidy for purchase of bullocks (Rs.)	1,000	—	650	—

13. Co-operation

(a) Total Co-operative Societies (Nos.)	140	83	73	165
(b) Total Membership (Nos.)	4,635	2,637	2,909	4,979
(c) Amount distributed through agriculture credit societies.	8,68,668	—	9,38,317.54	—

Zila Parishad : To co-ordinate the working of the four Panchayat Samitis, there is a Zila Parishad with headquarters at Bundi. The composition of the Zila Parishad is as follows :

1. Pradhans of Panchayat Samitis	...	4
2. Lok Sabha members from the Bundi-Kota parliamentary area	...	2
3. Members of Rajasthan Vidhan Sabha from Bundi		3

4. Co-opted members	...	...	4
(Women & Scheduled Castes)			
5. Representative of co-operative societies	...		1
	Total		<u>14</u>

The Collector, who is also the District Development Officer is an ex-officio member of the Parishad. The Zila Parishad is the co-ordinating body for all development work in the district. The plans of the Panchayat Samitis are scrutinized by it and co-ordinated into a District Plan. It examines and approves the budgets of the Panchayat Samitis. All requisitions of the Panchayat Samitis, for grant-in-aid or loans from the Government are routed through it. The Zila Parishad advises the Government on all matters concerning activities of the panchayats and Panchayat Samitis. The Collector works as Coordinator for smooth effective working of the panchayat administration in the district. The Government has also appointed an officer of the State Service as Secretary to the Zila Parishad.

The following is a list of the Panchayat Samitis in the district, showing the Nyaya Panchayats and panchayats covered by each :

Panchayat Samiti 1.	Nyaya Panchayat 2.	Panchayat 3.
Talera	1. Silor	1. Silor 2. Chhatarpura 3. Ramganj 4. Mangal 5. Ramnagar 6. Guda 7. Neem-ka-Khera
	2. Matunda	1. Matunda 2. Dolara 3. Lalpura 4. Bembori 5. Nayagaon
	3. Khatkhar	1. Khatkhar 2. Rehana 3. Khayavda 4. Ajetha 5. Bhairupura 6. Raithal

	4. Barudhan	1. Barudhan 2. Mamana 3. Amli 4. Lochicha 5. Laxmipura 6. Gumanpura 7. Alphanagar
	5. Sanwasa	1. Sanwasa 2. Tirath 3. Dehit 4. Bajad 5. Lilera 6. Anthra 7. Ladpura
	6. Talera	1. Talera 2. Jakhmund 3. Ballop 4. Notara 5. Jamitpura
	7. Dabi	1. Dabi 2. Lambakho 3. Dhaneshwar 4. Gardada 5. Dora
Nainwa	1. Dei	1. Dei 2. Guda Devjika 3. Bhaojneri 4. Dookuna 5. Sehan
	2. Bansi	1. Bansi 2. Dugari 3. Sadera 4. Gudasada 5. Sisola
	3. Samidhi	1. Samidhi 2. Baman Gaon. 3. Balapura 4. Gambhira 5. Khetuda
	4. Karwar	1. Karwar 2. Antarda

		3. Khajuri
		4. Mani
		5. Jarkhoda
5. Rajlawata		1. Rajlawata
		2. Suwania
		3. Phuleta
		4. Bachhola
		5. Khanpura
6. Talwas		1. Talwas
		2. Piplia
		3. Modsa
		4. Jaitpur
Keshoraipatan	1. Barakhera	1. Barakhera
		2. Baswara
		3. Makhida
		4. Lawan
		5. Papri
		6. Garampura
	2. Deikhera	1. Notera
		2. Rebarpura
		3. Utarana
		4. Deikhera
		5. Ghatkabarana
	3. Kapren	1. Kapren
		2. Roteda
		3. Higondya
		4. Chardana
		5. Ajenda
	4. Arnetha	1. Arnetha
		2. Balkasa
		3. Radi
		4. Jaloda
		5. Karwala
		6. Maija
	5. Jhaliji-ka-Barana	1. Jhaliji-ka-Barana
		2. Karwala-ki- Jhopdia
		3. Jaithal
		4. Gedoli
		5. Pholai
		6. Borda

	6. Bhiya	1. Sarsala 2. Bhiya 3. Soongar 4. Lesarda 5. Chitawa
Hindoli	1. Basoli	1. Basoli 2. Guda 3. Khiya 4. Owen 5. Negarh
	2. Hindoli	1. Hindoli 2. Sahaspuria 3. Baranayagaon 4. Chetan 5. Vijayagarh 6. Thana
	3. Petch-ki-Baori	1. Umar 2. Petch-ki-Baori 3. Tonkara 4. Pagaran 5. Kechhola
	4. Gothra	1. Medi 2. Gothra 3. Roonija 4. Jajawar 5. Dhowara
	5. Dablana	1. Dablana 2. Bhawanipura 3. Sanwatgarh 4. Dabeta 5. Akoda 6. Ranipura
	6. Barodiya	1. Thikarda 2. Barodiya 3. Sathoor 4. Alod 5. Ramchandraji- ka-Khera

CHAPTER XIV

EDUCATION AND CULTURE

Traditional System

The traditional system of education in the district was characterised by a lack of formal institutions, a great variety in the syllabi taught by different *gurus* and caste-oriented courses of study. In the temples the Brahman children were taught the scriptures; the sons of Rajputs learned the arts of war from special instructors. The only institutions which could properly be termed schools were the *chatshalas* or *poshals*, where the sons of the Mahajans learned the fundamentals of arithmetic and book-keeping.

Pre-Merger Period

Though no schools were run by the State, it encouraged teachers by granting them rent-free lands. At times, important offices were offered to learned scholars. The *Raj Purohit* of the Darbar taught ayurveda, astrology, philosophy and the art of composing poetry to a selected few. The study of Sanskrit was at its zenith during the reign of Raja Ram Singh (1821-39) who had many well known scholars at his court.

It was only during the closing years of the 19th century that schools run on modern lines appeared in Bundi. There was an English school at the capital with one school master and two or three pupils "who pretended to learn English".¹ A number of scholars, however, read Sanskrit, Urdu and Hindi. Five indigenous *pathshalas* were attended by a large number of boys learning Hindi. Bigger villages also had such *pathshalas* to teach letter writing and the elements of arithmetic through Hindi medium. By 1901, 12 indigenous schools were functioning in the district, the total State expenditure on these schools in 1901 being Rs. 3,000.

The Darbar Middle School at Bundi was raised to a high school in 1896. It prepared students for the matriculation examination of Allahabad University and also held classes for the study of Persian and Sanskrit. In 1901, the total number of students was 130 (47 English, 39 Sanskrit, 11 Persian and 33 general) and this had increased to 158 by 1903. In 1945, the school was upgraded to an intermediate college.

1. Rajputana Gazetteers, 1879.

By 1936, there were 40 State-run schools and three private schools in the district. The total number of students was 2,035. English was taught only at the Darbar High School, Bundi, which prepared nine students for the matriculation examination that year. The State expenditure on education in 1936 was Rs. 10,771 in *kaldar* coins and Rs. 26,169 in *hali* coins. The Sanskrit School at Bundi prepared candidates for the Shastri Examination. In 1936, there were 26 students in this school.

The first school for girls was established at Bundi in 1926. In 1936, there were 145 students. It imparted education up to the middle standard till 1955, when it was raised to a High School.

During the reign of Maharao Ishwari Singh (1927-45) significant progress was made. The Darbar High School was raised to an intermediate college and five new middle schools were opened at Lakheri, Patan, Kapren, Hindoli and Dei. In 1943, by an Act of the State, primary education was made compulsory. Initially, the Act was enforced in 29 villages only. Primary education was later on made free throughout the State. At the end of Maharaja Ishwari Singh's reign 101 schools for boys and six for girls were functioning in the area with a total enrolment of 4,290 boys and 220 girls. The total number of teachers was 213. Extra curricular activities were encouraged and there were in all 640 scouts, 24 girl guides and 23 blue birds (junior girl guides).

Post Merger Period

There were three high schools, 10 middle schools and 79 primary schools in 1951 in the district. In 1954, a girls' school was raised to the high school standard increasing the number of high schools to four, and the number of middle schools increased to 12 and that of the primary schools to 144. The strength of the students in the different categories of institutions was 833 in high schools, 2,420 in middle schools and 5,847 in primary schools.

In 1960-61, there were two higher secondary schools, four high schools, 23 middle schools, and 241 primary schools including 31 of the junior basic standard. The total number of students receiving instructions in all types of institutions was 22,464.

With the introduction of the scheme of democratic decentralization, the administration of 194 primary schools was transferred to the Panchayat Samitis. The Samiti-wise break-up was as follows :

Hindoli	...	...	45
Keshoraipatan	...	...	44
Nainwa	...	...	32
Talera	...	...	73

By the end of 1960-61, all primary schools except those located in urban areas were under Panchayat Samitis. The location of urban schools is as follows: Bundi 9, Keshoraipatan 2, Nainwa 2, and Lakheri 3.

Middle Schools

There are 23 middle schools in the district, of which one is exclusively for girls. They are located at: Alod, Barakhera, Barundhan, Bundi (2), Dablana, Dei, Dugari, Gothra, Guda Nathawan, Jhalaji-ka-Barana, Jajawar, Jaithal, Karwar, Kapren, Lakheri, Matunda, Namana, Samidhi, Sanwasa, Talera and Talwas. The girls' middle school is located at Lakheri.

The Panchayat Samiti-wise break-up is given below :

Keshoraipatan	...	...	5
Hindoli	...	...	5
Nainwa	...	...	5
Talera	...	...	8

Higher Secondary and High Schools

There are two higher secondary schools, one at Bundi and another at Hindoli.

The Government Higher Secondary School, Bundi, was set up as a middle school in the last decade of the 19th century. It was converted into a high school as early as 1896 and for sometime was known as the King George V Jubilee High School (1936-1945). It was raised to an intermediate college in 1945 and degree classes were started in 1959. Till the degree section moves to a new building, school classes are held only in the afternoons. The number of students in the school is 340 and the teaching staff consists of 34 members of which 17 are trained.

The exact date of establishment of the former primary school at Hindoli is not known, but it was functioning as a single-teacher primary school as early as 1921. It was financed by the State and classes were held in the premises of the Laxmi Nath temple. It was raised

to the status of a middle school in 1947 and to the higher secondary in 1960-61. There are 215 students on rolls. The number of teachers is 11.

The four high schools of the district are at Lakheri, Keshorai-patan, Nainwa and Bundi.

The Government High Shool, Lakheri was established in 1929 as a single-teacher primary school. It was raised to a middle school in 1948 and to high school in 1951. The number of students rose from 144 in 1951 to 239 in 1959 and 345 in 1960. The number of teachers is 21. The school has a well equipped library.

The High School at Keshorai-patan was also started as a primary school in 1916. It was raised to a middle school in 1937 and to a high school in 1946. In 1916, there were 36 students and only one teacher. Now the number of teachers is 16 and that of students 285. The school gives merit-cum-need scholarships as well as scholarships for students belonging to the ex-criminal tribes.

The High School at Nainwa also started as a primary school, was established in 1930. The number of students at that time was 75 and that of teachers three. At present there are 320 students and 19 teachers. Merit scholarships used to be given by the Darbar; now stipends and scholarships are given to students belonging to the Scheduled Castes and Scheduled Tribes. The school building has six rooms and galleries. There is a library which has 4,480 books. A Students' Social Service League collects clothes and money for poor students and organizes charity performances twice a year.

The only high school for girls is that at Bundi. It was started in 1929 as a primary school with 52 students on its rolls. It was raised to the middle standard in 1936 and prepared students for the lower and upper middle school examinations of the U. P. Education Department. In 1938, the school was named Shri Maharaniji Baghehiji Sahiba's Girls' School, Bundi. A post-graduate head mistress was put in charge and English was introduced as a second language. Cooking, sewing, knitting, music and embroidery classes were introduced in 1941. By 1943, the number of students had risen to 200 and the number of lady teachers in the school had also increased to nine, three of them graduates. The girls were prepared for the English Middle School examination as well as for the Ratna examination of Punjab University. In 1955, the school was raised to the status of high school; the number of students then was 450. Primary classes have now been separated from the high school. The number of

students at present (1960-61) is 264, of whom 60 are attending the high school classes. Including the head mistress there are 15 teachers, of whom seven are post-graduates and two graduates, but only the head mistress and her senior assistant are trained. The school has a library containing 3,556 books,

Government Degree College, Bundi : As already stated, degree classes were started in the Bundi Government High School in 1959. At present (1960-61) college classes are held in the school building in the morning and will continue to be so till construction of the college building is completed.

The college prepares students for the degree examinations of the University of Rajasthan in Arts, Science and Commerce. The teaching staff consists of a Principal, 20 lecturers and a P. T. instructor. The number of students on the rolls is 240, including 28 girls. The college has a well equipped library.

Special Schools

S. T. C. School, Bundi : A teachers' training school by the Rajasthan Education Department was opened in July, 1960. Trainees are sponsored by the Government and are selected by the Inspector of Schools, Kota in consultation with the headmasters of the schools in the district. The minimum educational qualification for admission is the matriculation. The training extends over a period of 10 months and successful candidates are awarded a diploma. The school can accommodate 100 students.

In addition to the regular subjects, the curricula include social service and scouting camps, education tours, etc. Apart from the headmaster, there are eight teachers, all basic-trained graduates.

Sanskrit Pathshala, Bundi : Established in 1901, this school is an examination centre for the *Prarambhiki Praveshika Parichaya* and *Visharad* examinations conducted by the Sanskrit Bhasha Prachar Samiti, Kila Pardi, Surat. It also prepares students for the *Prathama* and *Madhyama* examinations of the Government Sanskrit College, Varanasi. The present number of students is 70; there are three teachers.

Nursery School, Bundi : This was inaugurated in January, 1961 by the Maharaj Kumari of Bundi. It is run by a Committee affiliated to the District Social Welfare Board. Expenses are met by donations and subscriptions of members. The School offers teaching facilities to nursery and pre-primary stage children. There are 33 students on the rolls and two qualified teachers.

LITERACY AND EDUCATIONAL STANDARDS

Literacy

In 1901, Bundi ranked fifteenth among the 20 States and Chiefships of Rajputana in respect of literacy which was 2.5 per cent (4.7 per cent of males and 0.1 per cent of females were able to read and write).

The slow growth of educational facilities during the first half of this century is borne out by the fact that, in the Census of 1951, only 6.1 per cent of the population was found to be literate (able to read and write simple letters in any script). The percentage among males was 10.2 and females 1.6. It was much higher in the urban areas where it was 20.1 (males 31.9 and females 7.7) against 3.2 (males 5.8 and females 0.4) in the rural areas. These figures do not include partial literates, i.e., those able to read but not write.

Educational Standards

In 1951, there were only 939 persons (831 males and 108 females) who had passed the middle school examination, matriculates numbered 453 (426 males and 27 females), 63 (62 males and one female) had passed the intermediate examination and 92 (85 males and 7 females) were graduates. There were seven post-graduates, six qualified teachers (four males and two females), five lawyers and two trained doctors. These figures show the stage of education reached in individual cases. (Matriculates are not included in the list of those having passed the middle school examination).

With the rapid increase in the number of schools and students in the decade since then, the position has undoubtedly improved to a great extent, but the figures underline the fact that there is a long way to go before educational facilities can be considered adequate.

Female Education

Though there is no bar to the admission of girls to any school, co-education is not very popular as the outlook of the people in general is still conservative. There is a high school at Bundi, a middle school at Lakheri and eight primary schools at Bundi, Nainwa, Lakheri and Kapren, exclusively for girls. In 1960-61, there were 3,349 girls studying in various educational institutions. The break-up is as under :

College	...	28
High School	...	258

Middle School	...	1,036
Junior Basic School	...	664
Primary School	...	1,357
Special School	...	6

In order to persuade parents to let their daughters attend schools, there is a scheme for the appointment of "school mothers" in co-educational institutions. It is also proposed to provide a number of scholarships for girls. Residential quarters are to be built for lady teachers who, in the absence of this facility, have been found reluctant to accept village postings.

Education of Backward Classes

Children belonging to the backward classes are admitted to all schools. The first attempt to spread education among these classes was made when the former Bundi ruler opened two primary schools at Dablana and Ramnagar for the children of Kanjars settled in these villages. For a long time, the number of students in these schools seldom exceeded 20, but recently there has been progress. In Bundi city a Harijan school was opened by the municipality in 1946. At present, the Directorate of Social Welfare looks after their welfare and education and there are about 1,600 students belonging to the backward classes receiving education in various schools of the district.

Social Education

At the time of the merger, five adult education centres were functioning in the district. They were run by school teachers who were paid an allowance for this work.

The task of social education was taken up in real earnest in 1950, when a special campaign was launched and a district organizer was posted at Bundi. At present there are 106 social education centres located at :

Panchayat Samiti, Hindoli : Bishanpura, Bholumina-ki-jhouprian, Batwadi, Brahmano-ki-jhouprian, Balapura, Bhimganj, Beechri, Banda-ka-Khera, Dhanav, Dhabhayon-ka-nayagaon, Ganeshganj, Gudha, Gokalpura, Ghardaon, Kodi, Harmali-ka-Khera, Huvalia, Jhahjpura, Jad-ka-nayagaon, Maradi, Mangli Kalan, Mendi, Nait, Oven, Paprala, Ren, Raghunathpura, Sahaspura, Salovia and Takla.

Panchayat Samiti, Nainwa : Arnetha, Antarda, Bambuli, Banoi, Bhandera, Bantthali, Bansoli, Bolapura, Chawandpura, Dugari, Dodi, Dei, Dadhun, Gambhira, Jarkhoda, Kathuda, Khajuri, Kareri, Karwar,

Modson, Motipura, Piparwala, Raghunathpura, Sandila, Sakatpura, Sehan, Sisola, Suvania, Samidhi Talwas.

Panchayat Samiti, Talera : Amlī, Bhimpura, Bhalsawa, Bhopatpura, Bhawanipura, Chāpavada, Dotara, Dora, Gopalpura (Dabi), Gopalpura (Guda), Gumanpura, Guradada, Ganeshpura, Haripura, Jalera, Javti, Jamitpura, Karjana, Keeronki Jhouprian, Khulanda, Khan Khera, Khurar, Laxmipura, Loicha, Ladpura, Mehrempura, Ramnagar, Sankarda, Satra, Savata, Srinagar, Sakarda.

Panchayat Samiti, Keshoraiptan : There are 15 social education centres.

These centres are under Panchayat Samitis and two social education organizers (a man and a woman) are posted at each Samiti. The centres organize youth, women's and children's clubs, hold adult literacy classes, arrange documentary film shows and also organize cultural programmes.

CULTURE

Literature

Like most of the former princely States of Rajasthan, Bundi is rich in folk lore and bardic literature. In the literature of Bundi are generally found feelings of local patriotism and of the defence of national and religious spirit against foreign invaders, leading to self sacrifice and struggle for independence. The poets of Bundi were also inclined towards Bhakti, i.e., love and devotion for God and self renunciation. There have been two cults of poets in Bundi, who have composed verses in two different styles. The first cult is that of Rao poets, who have adopted *Pingal Bhasha* in their poetry which consists of a synthesis of *Brij Bhasha* and *Khadi Boli*. The second cult is that of charan poets, who have adopted *Dingal Bhasha* in their poetry, which consists of the mixed language of Rajasthani and Peshachi and these poets have also used the words even from Prakrit, Persian and Punjabi languages. In the first cult may be noted Shri Gulab Singh—and in the second cult—Kaviraja Surajmal as the distinguished representative poets of the district. Both these poets were the glory of the court of Maharao Raja Ram Singhji who was a famous ruler and a man of literary and artistic tastes. In Bundi literature both '*Shringar Ras*' and '*Veer Ras*' flourished side by side. These poets enthused the rulers to fight fiercely during the war and entertained them during the peace by reciting the poems of *Veer Ras* or *Shringar Ras* according to the occasion. The literature of Bundi district was also influenced by the prevailing literature of Rajasthan.

In the mediaeval period (1790-1880) Bundi had at least seven important poets. They were :

(i) *Kaviraj Lok Nath Choube* (1695-1739): He was a great poet and composed *Rastarang* for which he was awarded gold ornaments, elephants, many villages in Jagir and the title of *Kaviraj*.

(ii) *Kaviraj Chandidhanji Mishra* (1791-1835): His well known works are *Bal Vighra*; *Tin Tarang* and *Sar Sagar*. He was a poet of *Veer Ras* and was awarded prizes on several occasions.

(iii) *Kaviraj Surajmal* (1815-1868): He belonged to the *Dingal* cult and his famous work was *Vamsh Bhaskar*. This work was so much acclaimed that he was ranked as one of the greatest poets of India. *Vamsh Bhaskar* was a work of *Veer Ras* and has been compared with *Prithvi Raj Raso* of *Chandravardai*. *Surajmal* could easily compose poems in Sanskrit, Prakrit, Paishachi and Maghi. His other works are *Balwant Vilas*, *Chhando Mayukh* and *Veer Shaptashati*.

(iv) *Krishna Lal* (1798-1843): His well known works are *Naika Bhed* which was written in 1815 and *Ras Bhushan* in 1827.

(v) *Jeewan Lal Nagar* (1823-1869): He was a prime minister of Bundi State at the time of Maharao Raja Ram Singhji. He was also a scholar of Sanskrit and Persian languages and a poet as well. He has written a selection in poetry having 1,200 Sanskrit *Shlokas*. The book is named as *Krishna Khand*.

(vi) *Sukavi Gulab Singh*: He was born in Samvat 1887 in the village Raj Garh and started his career as a poet in Alwar State and afterwards came to Bundi State in adoption. He was a master of *Brij Bhasa* and can be distinguished as a representative poet of *Shringar Ras* and *Rao* style. He wrote about 34 books, some of which are: *Rudra Shatak*, *Rama Shatak*, *Prem Pachchisee*, *Nam Chandrika*, *Vanita Bhushan*, *Chinta Tantra* etc.

(vii) *Goswami Jagdish Lal* (1823-1897): He composed poems both in *Shringar* and *Bhakti Ras*. His important compositions are: *Brij Binod*, *Naika Bhed*, *Sahitya Sar*, *Niti Shatak*, *Ashwa Chalisa* etc.

Among modern poets the following deserve special mention :

Shri Prashad: He was born in 1943 and is a poet of both *Dingal* and *Pingal Bhasa*. He has composed *Sati Charitra* and translated *Vamsha Bhaskar* of *Surya Mal* in Hindi.

Murari Dan Mishran : He is son of Mahakavi Surya Mal and like his father is a master of various languages. He completed the *Vamsh-Bhaskar* of his father which was left incomplete because of the untimely death of the great poet. He has also composed *Vamsha Samuchaya* and *Dingal Kosh*.

Bundi Paintings

Ananda Coomarswamy was the first who established the validity of Rajasthani paintings as major forms of Indian artistic expression. His treatment of the History of the Rajasthani paintings was sketchy due to the non-availability of material. But with the constant efforts of the people of the succeeding generations more and more information has been added and the Rajasthani paintings have been divided into separate schools on the basis of their characteristics and peculiar features.

The Bundi school of painting flourished roughly in the regions of Bundi and Kota. This school has recently been differentiated from the Mewar school although it bears considerable influence of Mewari style.

The earliest known examples of the Bundi art are two paintings from fragmentary *Ragamala Set*, *Rag Dipaka*, and *Ragini Bhairavi*. The first painting is preserved in the Bharat Kala Bhawan, Banaras and the second in the Municipal Musieum, Allahabad. In the *Ragini Bhairavi* we find a mixture of the primitive and the refined, pointing to the influences exercised upon Bundi school in its developmental stages by the Mughal school and the Mewar school. The colour is simple but the effect is rich and brilliant. Trees, birds and animals have been given good attention. The face of the figures is heavy with padal-shaped eyes, pointed nose and double chin with distinct protrusion. Looking to the features and the style, it seems that the, probable date of *Ragini Bhairavi* is 1625 A. D. during the reign of Rao Ratan Singh. The dating of the picture is confirmed by the dress of the male figure which consists of a flat turban, a *Chakadar Jama* and a long narrow *Palka* typical of the Akbar and early Jahan-gir period. The *Ragini Bhairavi* is typical for its lavish yet careful attention to landscape, the technic of depicting water in edifying swirls and the tinting of the sky with strong red colour. In *Raga Dipaka*, the peculiar feature is the placing of white domes of a palace against the starry blue sky. Most of these features of the earlier paintings have survived and passed over to the present.

We now come to a group of Bundi paintings that had been regarded till recent time as the earliest of the school. This consists

of miniatures represented by several paintings published by Karl Khandalavala. They are dated back to 1680 on the basis of inscriptions on the reverse of the paintings. These paintings show a strong influence of Mewar of the mid 17th century, particularly in the treatment of the female figure and face. The style of Bundi paintings, as it is, is again more refined, the face more delicate and the landscape treated with greater naturalism. The face is small and round with pronounced shading on the cheeks and near the eyes and nose to give depth and modelling to the face. This style is quite unknown in the Mewar school of the period where the faces are generally quite flat. The colouring of face is also peculiar and is vivid reddish-brown. The choice of colour for the rest of the picture is particularly lavish, the richness being mixed with harmony and seriousness. The water continues to be depicted by edifying swirls against a dark background. The trees are full of white, red and yellow-flowers. Architectural designs have been elaborated fully and coloured richly.

In the first half of the 18th century the Bundi school was at its zenith and the period was one of great development and productivity. Though the compositions tended to become more elaborate and lavish use of bright reddish orange colour was made but the technic was less finished. Gradually the paintings became cruder. However, by the middle of the 18th century a reaction seems to have set in and a few painters began to show preference for a quieter and more harmonious colour to give rise to a distinct school. The draughtsmanship of these painters is more refined and colourful.

The Bundi school from its very beginning seems to have been receptive to influences, and this is not surprising because the rulers of Bundi and Kota had intimate contacts with the rulers of Deccan. Some of the early paintings have so much influence of the Deccani paintings that for long time they were regarded as belonging to that school. Examples of such influences are the similarity of the female facial types, arranged rows of flowers in the foreground, white dots and a ringed moon depicting the stars and moon in the sky during night and the addition of pavilions on the terrace as an important element of the composition.

The final phase of the school is marked by a rapid deterioration in the quality of colour, draughtsmanship and power of imagination. Except a brief revival during the reign of Ummed Singh (1771-1819) at Kota, the decline continued till the school came to a definite end by the middle of the 19th century.

Some important collections of Bundi paintings are: (a) Personal collection of the Maharao of Bundi, (b) Bundi miniatures and paintings in the Prince of Wales Museum, Bombay, (c) Collection in the National Museum of India, New Delhi, (d) Nadgyru Desai Collection, Bombay and (e) Moti Chand Khazanchi Collection, Bikaner.

In the early times there was a custom to decorate the houses with wall paintings. We generally find most of the old houses of Bundi with their walls painted with hunting processions, elephant fights, royal processions and glimpses of Lord Krishna's life. Colours were prepared locally from the barks of trees. The red, *kathai* and black colours were prepared from small pebbles collected from mountains. Palaces and big temples contain some of the best depictions of wall paintings viz., Chattar mahal, Badal mahal, Jain temple near Bheniao gali and Mahashwari temple near Dhabhayaon-ka-chowk etc. Wall paintings are quite different from frescoes as the former are painted on the back-ground of the wall in which colours have been displayed in a nice manner. In Chattar mahal we have glimpses of stately order-processions, elephant fights, huntings, *Ras Leela*, *Raginis* and love affairs. At Jain temples the painters have depicted common lives of the people like a carpenter's workshop, a blacksmithy shop, vegetable market and also the procession of some *tirthankars*. The painters have displayed the skill in sketching the elephant fights and a bird drinking water between the two lines. The painters of the district were also expert in drawing the life size portraits of rulers.

Museums

There is a National Heritage Preservation Society Museum at Bundi. This museum, which is a private one, administered by a learned Society, was inaugurated by H. H. Maharaja Sahib Bahadur, in 1948 with a collection of about 100 sculptures representing images like Shiva, Vishnu, etc. A number of paintings were added afterwards. The museum is an archaeological one containing mostly sculptures and paintings. It is staffed by an Honorary Curator and two part-time peons. The annual budget is Rs. 600/- for contingencies only. The museum is suitably located and has an average of 100 visitors a day. The sources of acquisition of objects are exploration and excavation. The museum is not recognised for treasure-trove finds.

Libraries

Apart from the school and college libraries (which have already been described under educational institutions) a number of libraries

are being maintained by the State Government, the Panchayat Samitis, and private trusts.

The district library at Bundi was opened on October 3, 1956 with a stock of 929 books, which has since risen to 3,169.

Panchayat libraries have been established by the Government in Panchayat Samitis.

The State gives a grant-in-aid of Rs. 725/- per year to the Sarva-janik Pustakalaya, Bundi, which was started in 1914 by Shri Gopal Lal Vaidya, a social worker. The library has 3,335 books and also more than 250 manuscripts. There are two reading rooms, situated in different buildings.

A library was set up at Keshoraipatan in 1939. It receives about Rs. 1,100/- in aid from the Government and the local municipal committee every year. The Government has also provided the building. At present this library has 962 books.

There are two private libraries in Lakheri-Mahavir Jain Pustakalaya and the Gandhi Vidya Mandir. The former contains 200 books and is financed by the Jain community. A reading room is attached to it. The Gandhi Vidya Mandir was set up in 1951. At present it has 1,122 books. It receives aid from the municipal board, Lakheri.

Scout Movement

The date on which the boy scouts movement was introduced is not known. There was, however, a total of 365 scouts in 1936-37 409 in 1938-39, 500 in 1940-41 and 656 in 1946-47 in the schools. The number has not increased since then. The scouting units are affiliated to the All-India Boy Scouts' Association. The guides movement was introduced in 1940-41.

In recent years units of the N.C.C. and the A.C.C. have been established in the schools.

CHAPTER XV

MEDICAL AND PUBLIC HEALTH SERVICES

EARLY HISTORY

For the treatment of various diseases, in the past the people had recourse to four classes of medical men : (a) *vaidyas*, who were the most numerous and some of whom were patronised by the State and received either fixed salaries or grants of land ; (b) *hakims*, mostly Mohammedans who practised the *unani* system of medicine ; (c) *pansaris*, who were mainly druggists but sometimes drew up their own prescriptions, and (d) *fakirs* or *Bairagi sadhus* who claimed to be able to cure disease through occult powers. Barbers and *jarrahs* practised crude surgery.

In the last quarter of the 19th century, there was a charitable dispensary at Bundi under the charge of an Indian doctor who was paid by the Darbar. In the early years of the present century, vaccination was not compulsory. A staff of two vaccinators was kept up, which in 1904-05 successfully vaccinated 561 persons, or about 3 per 1,000 of the population while the average number vaccinated in each of the previous five years was only 164. The first dispensary on modern lines was established by the Darbar in Bundi city in 1901 and is now known as the Raghuvendra Hospital. Another dispensary was opened by the Associated Cement Works at Lakheri in 1915 and a private dispensary was also established at Bundi the same year. Dispensaries at Dabi (1942-43) , Talera (1943-44) , khatgarh (1944-45) and Basoli (1945-46) were established during the Second World War. State expenditure on medical facilities amounted to Rs.7,956 in 1901, Rs.6,115 in 1914, Rs.6,269 in 1919, Rs. 15,884 in 1936-37, Rs.64,879 in 1942-43, Rs.95,671 in 1945-46 and Rs. 1,15,610 in 1946-47. Thus the rise in expenditure on this service was appreciable from the mid-thirties onward.

Traditional Remedies

Besides the *ayurvedic* and *unani* systems of medicine, which were scientific, the following old methods of treatment were followed, especially in the rural areas :

Agnikaran Chikitsa: This was used for localized diseases like enlargement of liver or spleen. The affected part was given a few quick touches with the point of a red-hot metal rod.

Seengadi: In this treatment, used mainly on swellings and infected wounds, an incision would be made and blood and pus sucked out. Sometime this method was also used to relieve stomach pains.

Khangi: This was an oil massage used in cases of dislocated bones and strained muscles.

Many people had great faith in the efficacy of *mantras* (incantations), *tantras* (spells), *jharas* (exorcism) and *phoonka* (charm). Amulets were also worn, particularly by children, to ward off diseases. Visits to the following shrines were regarded as particularly effective in the treatment of diseases :

1. Sathur Mataji (Tehsil Hindoli)
2. Jajawar Mataji (Tehsil Nainwa)
3. Kimadi Mataji (Tehsil Nainwa)
4. Godu Singhji (Tehsil Hindoli)
5. Tejaji (Tehsil Nainwa)
6. Mangli Mataji (Tehsil Hindoli)
7. Eachdisuan Mahadeo (Tehsil Hindoli)

GENERAL STANDARD OF HEALTH

Vital Statistics

Records of births and deaths have been maintained by village panchayats, municipal boards and tehsil headquarters, though not always accurately. The figures for the pre-merger period show a great variance in the annual birth rate, ranging from 7.33 births per thousand in 1914 to 23.69 births per thousand in 1942. There was a sharp increase from the mid-thirties onward, probably due to the fact that at this time more attention began to be paid to the recording of statistics. The following table shows the birth rate for the five years ending 1960 :

<i>Year</i>	<i>Birth per thousand</i>
1956	14.7
1957	21.9
1958	21.2
1959	16.8
1960	18.4

A comparison with the figures for India and Rajasthan for the year 1960 (22.4 per thousand and 17 per thousand, respectively) indicates that the rate of births is rather high.

The death rate has risen and fallen with the birth rate, but is consistently lower. Thus in 1914, the year with the lowest recorded birth rate, the death rate was 6.61 as compared to 7.33 births per thousand. In 1942, when the birth rate was 23.69, the death rate was 14.07. The following table gives the death rate for the five years ending 1960 :

<i>Year</i>	<i>Deaths per thousand</i>
1956	5.7
1957	8.0
1958	10.2
1959	8.6
1960	8.9

The death rates for India and Rajasthan in the year 1960 were 9.4 per thousand and 9.9 per thousand, respectively. Here, the rate is below the average when compared with the rate for whole of Rajasthan.

Important causes of Mortality

The most common diseases are malaria, guineasworm, infectious diseases, enteric fever, diarrhoea and dysentery due to the impure drinking water. Of the total deaths recorded between 1950 and 1960, 42.67 per cent were caused by various types of fever, 18.03 per cent by respiratory diseases and 3.09 per cent were due to small-pox. Of the 326 deaths registered in 1960, 106 were caused by fevers, 62 by respiratory diseases, 15 by small-pox, five by dysentery and diarrhoea and 138 were due to other causes.

Longevity

A sample survey conducted during the 1951 Census showed that 38.9 per cent of the population was under 15 years of age, 34.8 per cent was between 15 and 34 years, 20.4 per cent between 35 and 54 years and only 5.9 per cent above 55 years of age. The large percentage of persons below the age of 15 years shows that the population is growing fast. However, the big drop after 34 years suggests that the expectation of life is rather low. One of the main reasons is undoubtedly the poverty of the masses and consequently inadequate nutrition.

Common Diseases

The figures for patients treated in the General Hospital at Bundi can be taken as representative of the whole district. These show

that the most common disease is malaria, followed by intestinal complaints such as diarrhoea and dysentery. Other common diseases are trachoma and other eye diseases, rheumatism and bronchitis and other respiratory diseases. The number of psycho-neurotic patients is also quite substantial.

The following table shows the number of patients suffering from various major types of diseases treated at various hospitals and dispensaries of the district in 1960 :

Malaria	12,396
Stomach diseases	21,309
Scabies	2,291
Other parasitic and infectious diseases	3,485
Eye diseases	11,959
Otitis Media	5,893
Psycho-neurosis	1,401
Tuberculosis and Respiratory diseases.	486

HOSPITALS AND DISPENSARIES

There are in all 33 hospitals, dispensaries (both allopathic and ayurvedic) and primary health centres in the district, of which all except two allopathic dispensaries are maintained by the State. On January 1, 1961 the following allopathic hospitals and dispensaries were functioning in the district :

<i>State Hospitals</i>	<i>No. of beds</i>
1. General Hospital, Bundi	54
2. Zenana Hospital, Bundi	40
3. Government Hospital, Nainwa	4
4. Government Hospital, Keshoraipatan	4
<i>State Dispensaries</i>	
1. Government dispensary, Khatgarh	—
2. Government dispensary, Dablana	—
3. Government dispensary, Basoli	—
4. Government dispensary, Dabi	—
5. Government dispensary, Kapren	2
<i>Private Dispensaries</i>	
1. Cement Factory Dispensary, Lakheri	26
2. Jain Dispensary, Nainwa	—

All the State hospitals and dispensaries are controlled by the District Medical and Health Officer stationed at Kota.

General Hospital, Bundi

This is also known as the Raghuvendra Hospital. It was started as a dispensary in 1901 in the heart of the city in a building at present occupied by an *ayurvedic* dispensary. The present building was acquired in 1934 and the dispensary was converted into a hospital with 20 beds for males and eight for females. Other additions were an operation theatre, X-ray facilities and a clinical laboratory. The Female (Zenana) Unit of the hospital was separated in 1944.

At present there are 54 beds. On an average, 1,325 men and 55 children are admitted as in door patients in a year. The average number of outdoor patients treated is about 45,020 men, 33,090 women and 28,200 children.

The hospital is in the charge of a Chief Medical Officer who is assisted by four Assistant Medical Officers and two nurses.

Zenana Hospital, Bundi

Separated from the General Hospital in 1944, this has two sections-general and maternity. The staff consists of a lady Medical Officer, two staff nurses, five midwives and two compounders. There are 40 beds. During the period 1952-60, the average annual number of indoor patients was about 1,140 women and 530 children and that of outdoor patients about 13,820 women and 9,780 children.

Nainwa Hospital

The Nainwa Hospital has a doctor and a midwife. There are only four beds. The average annual number of outdoor patients treated is 10670 (4,650 men, 1,320 women and 4,700 children).

Keshoraipatan Hospital

The Keshoraipatan Hospital also has only one doctor and a midwife and, like the Nainwa Hospital, has only four beds. The average annual number of patients treated is 15,110 (7,160 men, 2,095 women and 5,855 children)

Dispensaries

The allopathic dispensaries at Basoli, Dabi, Dablana, Kapren and Khatgarh are maintained by the Government. Each of them is in the charge of a compounder. The Kapren dispensary has two beds. The

cement factory at Lakheri has a private dispensary under a qualified doctor, who is assisted by two compounders and a nurse. It is well equipped and has 26 beds. The dispensary at Nainwa is maintained by the Jain community. The only other allopathic institutions are two primary health centres at Hindoli and Talera respectively. Each has a staff of two doctors, four midwives, five compounders, an auxiliary health worker, a sanitary inspector and a health visitor.

Ayurvedic Hospitals and Dispensaries

There are one *ayurvedic* hospital and 19 dispensaries in the district. The *ayurvedic aushadhalaya* (Hospital) at Bundi was established in 1948. It has 10 beds and is staffed by a Chief Physician, three Assistant Physicians, six compounders and four nurses. Till 1953, when supplies were first made available from the Government Ayurvedic Pharmacy, Udaipur, the Bundi *Aushadhalaya* had its own pharmacy.

The *ayurvedic* dispensaries at Ghar, Dei, Karwar and Gandoli were also established in 1948. They were originally under the control of the Chief Physician of the Bundi *Aushadhalaya*, but later all the *ayurvedic* dispensaries of the district were placed under the Director of the *Ayurvedic* Department, Udaipur. Every dispensary is in the charge of a vaidya. A list of the *ayurvedic* dispensaries in the district is given below :

Location of dispensary	Average annual number of patients
1. Gandoli	6,644
2. Ghar	1,067
3. Dei	13,467
4. Karwar	16,571
5. Namana	8,681
6. Lakheri.	35,260
7. Neem-ka-Khera	8,806
8. Nainwa	14,566
9. Barakhera	18,071
10. Gupha	5,686
11. Aalod	8,657
12. Sanwasa	5,073
13. Jaithal	6,604
14. Ghata-ka-Barana	27,760
15. Chaita	5,972
16. Bansi	12,086
17. Barudhan	2,288

18. Gothra	13,485
19. Talwas	2,308
Total	<u>2,13,052</u>

Summary of Medical Facilities

At the time of the Census of 1951, there were only five registered medical practitioners, 53 *vaidyas*, 12 midwives and 12 nurses in the district. While the figures for 1961 are not yet available, no substantial increase in their numbers is expected and there is nearly one doctor for about 20,000 persons. Modern medical facilities are gradually being extended to the remote villages. Homoeopaths have recently come to the district and their treatment is not very popular still.

Research centres

There are no medical and public health research centres in the district and the only institutions which disseminate knowledge on health are the four family planning centres at Bundi, Talera, Hindoli and Nainwa, respectively. The first is run by the State Government and is attached to the Zenana Hospital. The other three centres are run by their respective Panchayat Samitis. These centres organize public meetings periodically to explain to the people the benefits of planned family.

The Bundi centre is in the charge of the Medical Officer of the Zenana Hospital. Up to the end of 1960, 351 persons had attended the clinic. A total of 234 sterilizations had been carried out, 160 on men and 74 on women.

Nutrition

The diet of the average man is deficient in many respects and this is a major reason why the expectation of life is low. The staple food of the masses is bread made from *jowar* flour, supplemented by *dal* (Pulses) and occasionally vegetables such as potatoes and onions. The rural cattle owners can rarely afford to drink milk as they depend on its sale for their livelihood. The more well-to-do classes in the rural areas, and the townsfolk generally, have a more varied diet in which wheat flour, maize, vegetables such as tomatoes, yams, *karela* (the bitter gourd) and *bhindis* and also milk products are consumed in addition to the common fare. The practice of drinking tea also appears to be spreading. Vegetable oils are largely used for cooking purposes as few can afford ghee.

As a general observation, it may be said that the bulk of the population lacks a balanced diet and this is responsible for the low standards of health and longevity.

SANITATION

Sanitation, as an aspect of public health, is particularly important in the towns, where people live in crowded localities. As described elsewhere, all four Municipal Boards in the district employ Sanitary Inspectors and special staff to keep the municipal areas reasonably free from dirt and disease.

The village panchayats also have been made responsible for water supply and sanitation in their respective areas. To co-ordinate such work, there is a Sanitary Inspector attached to each Panchayat Samiti.

The public Health Department of the Rajasthan Government functions as an advisory body to the local institutions.

Water Supply

Filtered water supply is available only in Bundi city and a part of Lakheri (where the plant is owned by the Associated Cement Works). In Bundi, the water supply scheme was sanctioned in 1956 and completed in 1959 at a cost of Rs. 7 lakhs. There are about 800 tap connections.

In no other town or village is there protected water supply, though a number of covered drinking water wells have been built under the development programme. Where covered wells are not in existence, the local bodies are utilizing such purifying agents as bleaching powder to improve the water supply. In the past, considerable use has been made of *baories* (step-wells) and village ponds as sources of drinking water. As such sources are easily contaminated, there has been a high incidence of water borne diseases in the district.

Anti-Malaria Campaign

As malaria is the most common disease of the district, special efforts are being made to combat it. There is a National Malaria Eradication Unit at Tonk which undertakes preventive measures in this district. Spleen tests have been carried out, medicine distributed free of cost and houses sprayed with D.D.T.

Vaccination Campaign

There are five small-pox vaccination centres in the district. The Bundi centre is run by the State Government and those at Telera,

Patan, Nainwa and Hindoli are run by the respective Panchayat Samitis. The vaccination campaign, started in a small way at the turn of the century (in 1900 only 23 vaccinations were recorded) has steadily gained ground. In 1919, 878 primary vaccinations were performed, in 1937 the number was 5,434 and in 1950 it was 7,387 in 1954, a total of 11,265 vaccinations and 9,087 re-vaccinations were performed as a result of the Rajasthan Government's campaign to control the disease. This effort has been maintained and in 1959 a total of 10,697 primary vaccinations and 9,871 re-vaccinations were recorded.

B. C. G. Vaccination: A B.C.G. Vaccination programme, as part of the scheme to combat tuberculosis, was started in the district in 1959. The total number of vaccinations done in that year was 235.

CHAPTER XVI

OTHER SOCIAL SERVICES

Labour Welfare

There is still a large number of landless labourers working for individual farmers in the villages. Their service conditions are not subject to any regulations. To improve their lot, efforts are being made to settle them on land.

There is only one big factory in the district, i.e., the Associated Cement Factory, Lakheri. Various Labour Laws relating to working conditions, wages, provident fund, insurance and accident, sickness and maternity benefits are applicable to this factory. The factory runs a labour welfare centre which provides facilities for indoor and out-door games and also a reading room. Classes are held for neo-literates and in 1960, 67 men and 41 women attended the same. An embroidery and tailoring class run by the centre was attended by 23 women during the same year. The centre also has a dispensary where attendance and medicines are given free of cost.

In 1956, a labour training and welfare centre was opened at Bundi with technical staff consisting of an organizer, a lady teacher and a lady tailor. At the end of 1960-61, the total number of labourers enrolled as members was 250, drawn from a number of trades. There are two shifts, the first (10.30 a.m. to 4.30 p.m.) for women and children and the second (4.30 p.m. to 9.00 p.m.) for men. Literacy, tailoring and embroidery classes are run for the women. In 1960, 61 women attended the literacy classes and 21, the tailoring and embroidery classes. Literacy classes are also held for men. The centre also conducts other social educational activities. It has a library with 700 volumes and a reading room. Special attention is being paid by the centre for the welfare of women and children.

Both the labour welfare centres are under the supervision of a Labour Welfare Inspector stationed at Bundi.

Prohibition

Prohibition has not yet been enforced (1960-61). During the year 1960 the consumption of intoxicants in the district was : local liquor 22,822.97 LP. gallons and *bhang* 47 mds. 27 seers 8 chhataks. Opium is sold only on medical prescription and the total sale in the year from licensed shops was only 4 seers 7 chhataks 2 tolas.

There are 94 country liquor shops and 48 *bhang* shops in this district. No shop sells foreign wines and spirits.

Backward Classes

People belonging to as many as 52 tribes are to be found in the district, though in most cases the number is small. In 1927, it is interesting to note that the State's Administration Report listed 70 tribes, some of them classed as "criminal". Efforts were made by the Bundi Darbar to rehabilitate the so-called criminal tribes.

Social Welfare Institutions

Various Social Welfare institutions are functioning in the district for the uplift of the backward classes. They are :—

Social Welfare Department

The office of the District Social Welfare Officer was established in Bundi district at Bundi on 17th May, 1960. Prior to this, the activities of this department in the district used to be supervised by the Assistant Director, Social Welfare directly, with his headquarters located at Bharatpur. The Social Welfare Officer has a staff of one Inspector, one U. D. C., one Accountant and two L. D. Cs. The achievements of the department in the district are varied.

The department built a hostel at Deoprara in the year 1955-56, in order to provide educational facilities to the children of denotified tribes. This institution makes an effort to inculcate in the children, the accepted ways of living in the society. It accommodates 25 students and the inmates are provided free board and lodge as well as text-books. The staff of the hostel is, one superintendent, one part-time doctor, two class IV servants and a part-time sweeper.

A full time social education centre was started in the Ramnagar Kanjar colony in the year 1957. The average daily attendance in the centre is 20. Since its inception to 1960-61, 200 persons have been benefited through the centre. The centre beside providing cultural and recreational facilities, also conducts adult education classes.

A free hostel for providing educational facilities to the children of Scheduled Castes and Tribes was started at Keshoraipatan in the year 1959. The institution provides free text-books, boarding and lodging facilities. The inmates of the hostel consist of students from 6th to 10th classes. Nearly 57 persons have been benefited from the hostel since inception to 1960-61. The staff of the hostel consists of one superintendent, two IV Class servants and a part-time doctor and a sweeper.

A part-time Sanskar Kendra was started in Bundi in the year 1956-57 for providing vocational facilities to women in embroidery and tailoring, and recreational facilities for men and women of the city. Activities of the Sanskar Kendra aim to root out old destructive habits and anti-social traditions. It makes an effort to bring the down-trodden to the level of socially privileged classes. The average daily attendance at the centre is 25. Approximately one hundred and fifty persons have been benefited from the institution since its inception. The staff of the institution comprises one part-time male worker and a part-time lady worker, each getting fixed allowance of Rs. 20/- p.m.

A subsidy of Rs. 55,000 was granted to the Kanjar families by the Government, for the construction of houses in Ramnagar. Out of these 100 houses, 51 have been completed and for the completion of the rest of houses, an additional subsidy of Rs. 20,000 has again been sanctioned by the Government.

A subsidy of Rs. 27,250. was sanctioned to 37 families of Bhils for the construction of houses at Gerarda.

A Bhil colony of 24 families has been established at Kudalia. The government has given a subsidy of Rs. 750/- to each family.

A Harijan colony has been built in Bundi by the Social Welfare Department, through the active support of the district branch of Bharat Sevak Samaj. Nearly 89 families have received subsidy of Rs. 750/- each from the government. 60 houses out of 89 are almost complete and the rest are under construction.

Social Welfare Department provides scholarships to the students belonging to the Backward Classes in order to encourage education among them. In the year 1960-61 an amount of Rs. 6,854/- was granted for this purpose by the department for the whole district, from the funds placed at the disposal of the department for distribution in urban areas (Municipal towns) and high school and college classes.

Irrigation Facilities :—Rupees 93,350 were sanctioned by the Social Welfare Department for the construction of a new tank for storing water for irrigation purposes in Parana village in Panchayat Samiti, Talera in the interior Bhil area. The funds have been utilized and the work is almost complete.

One more project of the same nature has been undertaken by the department. On completion this would cost Rs. 85,500.

The statement below gives the funds transferred to the Panchayat Samitis by the Social Welfare Department, for the Welfare of the Backward Classes in the year 1960-61 :—

Head	Talera	Hindoli	Nainwa	Keshorai-Patan
	Rs.	Rs.	Rs.	Rs.
Scheduled Tribes	... 900/-	700/-	600/-	500/-
Denotified Tribes	... 200/-	Nil	50/-	Nil
<i>Additional amount sanctioned—</i>				
Scheduled Tribes	... 850/-	900/-	900/-	850/-
<i>Drinking Water Wells—</i>				
Scheduled Castes (Centrally sponsored)	2,000/-	2,000/-	2,000/-	2,000/-
Scheduled Tribes (Centrally sponsored)	1,000/-	1,500/-	1,000/-	1,750/-

Rajasthan State Social Welfare Board

The Board, besides giving aid to the voluntary welfare organizations and institutions, also started a welfare extension project in Bundi in 1956, with centres at Haripura, Sethoor, Badodia, Alod and Akenda. The governing body, known as the project implementing committee, has a membership of eight (2 men and 6 women) with Shrimati V. Varma as it's Chairman. The project covers an area of 30 villages with a population of 10,073 souls. The field staff comprises of one village level worker (Gram Sevika), two craft instructresses (Udyog Shikshikas) and one Dai. The Unit has a children's park, craft centre, social education centre and health centre. Cultural performances are also organized.

The State Social Welfare Board has posted social workers at Ramnagar and Dablana, who work in co-ordination with the teachers of the Bapu Vidyalaya, which is sponsored by the Rajasthan Backward Classes Society. Primary classes are held for children, in which stress is laid on the teaching of arts and crafts. These workers disseminate useful knowledge and also help in arranging *taccavi* loans and forming co-operative societies. They also run an *Ayurvedic* dispensary and arrange cultural programmes.

The average monthly attendance at the various projects of State Social Welfare Board are as follows :—

Children's park	30
Craft Centre	12
Social education	15
Health Services	20
Cultural shows	26

The Board has spent the following amounts on various schemes :

<i>Year</i>	<i>Amount in Rs.</i>
1955-56	6,250
1956-57	18,707
1957-58	20,790.78
1958-59	22,078.36
1959-60	18,290.60
1st April 1960 to (30.9.1960)	8,100.01

The second programme of this Board is of giving grant-in-aid to the various social welfare institutions and organizations. Under this programme the Board since inception to 1960-61 gave an amount of Rs. 3,000 to Balniketan located in Balchand Pada in Bundi city.

CHAPTER XVII

PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS

ELECTION

Lok Sabha

In the 1952 General Elections, Bundi and Kota districts formed a single-member parliamentary constituency. Of a total electorate of 4,11,738, a total of 93,005 valid votes were cast. The seat was won by Shri Chandra Sen, a Ram Rajya Parishad candidate, polling 41,715 votes. The votes polled by the other candidates were : Shri Dwarka Lal (Congress) 24,575, Shri Shanker Dayal (Independent) 10,481, Shri Ram Charan (Independent) 7,241, Shri Heera Lal (Socialist) 5,481 and Shri Vidya Sagar (Independent) 3,512.

In the 1957 General Election, Bundi, Kota and Jhalawar were combined to form a double-member parliamentary constituency with one reserved seat. In a total electorate of 7,73,929, the number of valid votes cast was 4,88,581. There were in all six candidates seeking election for the two seats, which were won by Shri Nemi Chand Kasliwal (Congress) polling 1,45,794 votes and Shri Onkar Lal (S. C. Congress) polling 1,19,995 votes. The candidates, who lost were Shri Shridhar Lal (Jan Sangh) 72,555 votes, Shri Chand Mal (Independent) 42,427, Shri Ram Nath (S.C. Independent) 55,806 and Shri Onkar Lal (S.C. Jan Sangh) 52,006 votes.

In the 1952 general elections, Bundi district, as in the last general elections, was not allotted a separate seat to the Lok Sabha, but it formed a part of the Kota Lok Sabha seat. Of a total electorate of 4,69,930 (men 2,42,329 and women 2,27,601), a total of 2,04,153 votes were cast. The seat was won by Shri Onkar Lal (Jan Sangh), with 96,421 votes. The votes polled by the other candidates were : Shri Onkar Lal (Congress) 32,716 and Shrimati Anandi Devi (Socialist) 25,016.

Vidhan Sabha

1952 General Elections : In the 1952 State Assembly Elections, the district had three constituencies, viz., Bundi, Hindoli and Keshoraipatan.

In the Bundi constituency, there was a total electorate of 51,201. The number of valid votes cast was 10,707. There was a straight contest between Shri Chittar Lal of the Kisan Mazdoor Praja Party and Shri Brij Sundar Sharma of the Congress, the former winning, polling 6,402 votes. The Congress candidate secured 4,305 votes.

In the Hindoli constituency, there was a total electorate of 56,591 and the number of valid votes cast was 11,996. Six candidates were in the field and the seat was won by Shri Sajjan Singh of the Ram Rajya Parishad with 9,725 votes. Shri Rishi Dutt (Independent) secured 567 votes, Shri Moti Lal (Congress) 491, Shri Ranga Lal (Independent) 429, Shri Ram Chandra (K. M. P. P.) 420 and Shri Chhotu Lal (Socialist) 334 votes.

In the Keshoraipatan constituency, out of a total electorate of 45,791, only 13,372 valid votes were cast. Four candidates contested the seat, which was won by Shri Keshri Singh (Ram Rajya Parishad) with 9,017 votes. He defeated Shri Bhanwar Lal (Congress) 3,202 votes, Shri Raj Kishore (Independent) 644, Shri Shiv Dutt (Socialist) 509 votes.

1957 General Elections: In 1957, the constituencies were re-arranged, that of Keshoraipatan being abolished and Hindoli becoming a double-member constituency. In Hindoli, there was a total electorate of 96,946 and 64,544 valid votes were cast. There were three candidates for the general seat and two for the reserved seat. The general seat was won by the Congress candidate, Shri Bhanwar Lal, with 19,293 votes. Shri Manak Lal (P.S.P.) polled 11,076 votes and Shri Jaswant Singh (Jan Sangh) 3,268 votes. The reserved seat was won by Shri Modu Lal (Congress) with 21,278 votes. His only rival, Shri Ram Nath (P.S.P.) polled 9,629 votes.

In the Bundi constituency, out of an electorate of 52,952, only 12,701 valid votes were cast. Four candidates contested the seat, which was won by Shri Sajjan Singh (Congress) with 6,529 votes. Shri Nityanand Vaid (Independent) obtained 2,725 votes, Shri Ram Chandra (P. S. P.) 2,234 and Shri Bhagwan Sahai (Jan Sangh), 1,213 votes.

A bye-election was held in the Bundi constituency in 1960 due to the death of Shri Sajjan Singh. In a total electorate of 62,151, the number of valid votes cast was 19,288. Shri Brij Sundar Sharma (Congress) polled 11,585 votes and was elected, defeating Shri Ram Dutt (Independent) with 7,364 votes and Shri Krishna Chandar (Independent), who secured 339 votes.

1962 General Elections: In the Hindoli Constituency, out of an electorate of 55,099, a total of 14,844 valid votes were cast (28.2 per cent). Three candidates contested the seat, which was won by Shri Ganga Singh (Congress) with 7,015 votes. Shri Kishan Chand (P. S. P.) obtained 6,689 and Shri Krishan (Independent) 1,140 votes.

In the Keshoraipatan constituency, out of an electorate of 55,788, a total of 27,078 valid votes were cast (50.3 per cent). Seven candidates contested the seat, which was won by Shri Hari Prashad (Jan Sangh) with 12,887 votes, Shri Bhanwar Lal (Congress) obtained 9,370, Shri Ram Nath (Socialist) 2041, Shri Raj Kishore (Independent) 1,412, Shri Radha Ballabh (Swatantra) 643, Shri Modu Lal (Independent) 368 and Shri Ram Niwas (P.S.P.) 357 votes.

In the Bundi constituency, out of an electorate of 62,814, a total of 25,473 valid votes were cast (42.2 per cent). Five candidates contested the seat, which was won by Shri Brij Sundar Sharma (Congress) with 8,849 votes. Shri Ram Dutt (Jan Sangh) Secured 8,821, Shri Ram Chandra (P.S.P.) 4,661, Shri Rang Lal (Independent) 2,360 and Shri Ravi Dutt (Swatantra) 782 votes.

A comparison of votes cast in favour of different parties in the 1957 and 1962 elections shows that the Jan Sangh and Independents received 26.41 and 4.34 per cent more votes respectively in 1962 than in 1957. The gains of the Socialist and Swatantra were 3.03 per cent and 2.11 per cent respectively (The Socialist and Swatantra had not contested the previous elections). These gains were at the expense of the Congress and P. S. P. whose respective losses were 23.56 per cent and 12.33 per cent.

POLITICAL PARTIES

Till the establishment of the Lok Parishad in 1944, there was no political party functioning in the district. The founder-president of this party was Shri Hari Mohan Mathur and secretary Shri Brij Sunder Sharma. It was mainly due to its activities that a Constituent Assembly was formed in the State in 1946. In 1950, the Lok Parishad was merged with the Congress.

In 1957 election, only about one-third of the electorate exercised their right of franchise, while in 1962 this percentage increased to about 41.3, an indication that political consciousness was developing among the masses.

Congress Party

Completely eclipsed in the assembly elections of 1952, the Congress made a great recovery and won all three seats in 1957, but lost one seat to Jan Sangh in 1962. The Kota parliamentary constituency, of which this district forms part, was also lost by the Congress in 1962 election.

The Congress party has 15 Mandal Committees in the district.

Jan Sangh

A branch of the All India Jan Sangh was established in the district in 1952. The party put up two candidates for the 1962 assembly election apart from a candidate from Kota for the parliamentary constituency. It secured 32.21 per cent of the votes cast. Beside one assembly seat, the parliamentary constituency, of which this district forms part, was also won by Jan Sangh.

Praja Socialist Party

A branch of this party was established in Bundi city in 1948. A branch of Kisan Majdoor Praja Party formed in 1951 has also merged with it. At present the party has eight branch offices in the district and is represented on the Municipal Boards of Bundi and Nainwa. In 1952, the K.M.P.P. contested two assembly seats but won that of Bundi only. The P.S.P. had set up three candidates each in 1957 and 1962, but none was successful. The party secured 29.7 and 17.37 per cent of the votes in 1957 and 1962 respectively.

Swatantra Party

A branch of Swatantra Party was established in 1959. At present it has 1,200 members. In 1962, Swatantra Party contested one assembly seat and secured 2.11 per cent of the votes.

Communist Party

A branch of the Communist Party was established in 1952. At present it has 40 members. The party has not contested any elections so far.

Socialist Party

In 1952 general elections, Socialist Party contested one assembly seat in the district, but did not put up any candidate in 1957. In 1962, the party put up a candidate for the parliamentary constituency but lost. It secured 3.03 per cent votes polled for assembly seats.

NEWSPAPERS

No dailies are published in the district. The only papers published in the district are : A Hindi Weekly entitled *Rajasthan* and a fortnightly *Dakal*. The weekly shifted its office from Ajmer to Bundi in 1945 after 25 years of existence in the former city. About 300 copies are published and circulated within the district.

The fortnightly, *Dakal*, began publication on January 26, 1961 and mainly it published news of local interest.

Other Newspapers and Periodicals

Bundi city due to the location of the district headquarters, and Lakheri town owing to the location of the cement factory, are the biggest newspapers consuming centres in the district. Some of the daily newspapers also find their way to the other important towns of the District, such as Keshoraipatan, Nainwa, Talera and Hindoli.

The main daily papers circulated are the *Navbharat Times*, *Hindustan* and *Vir Arjun* from Delhi, *Rashtradoot* and *Lokvani* from Jaipur, all Hindi papers having average daily circulation of 275, 120, 60, 15 and 60 copies respectively. *Pratan* (Delhi) in Urdu, has a daily circulation of about 30 copies in the district. The *Hindustan Times*, the *Times of India* and the *Indian Express*, all English daily newspapers published at Delhi, have an average daily circulation of 130, 90 and 25 copies respectively.

The following weekly papers also find some readers in the towns of Bundi district : *Dharmayug* (Bombay), *Saptahik Hindustan* (Delhi), both in Hindi; 'Blitz' (Bombay) in English finds fairly good number of readers in Bundi and Lakheri towns. Some copies of 'Illustrated Weekly' and 'Screen' (Bombay) in English are also sold.

Both *Sarita* (Delhi) and *Kadambani* (Delhi), Hindi monthly magazines have some circulation.

Voluntary Social Service Organisation

The following three voluntary social service organisations are working in the district, and a detailed description of them is as follows :—

Harijan Sevak Sangh

Formerly known as the Social Uplift Society, a branch of this organization came into being in the district in 1938. It runs an adult education centre at Bundi and also aids Harijans in the construction

of houses by securing grants. The society also awards scholarships to deserving Scheduled Caste students.

Rajasthan Adimjati Sangh

The District branch of the Rajasthan Adimjati Sevak Sangh was established in Bundi in the year 1959. The 'Sangh' runs a hostel for Bhils and Meenas at Bundi. Free board and lodge is provided. There is also a residential school at Lakheri to accommodate 25 students. Tuition, boarding and lodging are all free. The expenditure of the institute is met by the aid of the Social Welfare Department, which gives a grant of Rs. 25/- per student per month.

Bharat Sevak Samaj

District branch of the Bharat Sevak Samaj was established in May, 1953. The main activities of the organisation are to organize camps, arrange for plan publicity and to encourage such activities as will lead to national integration among the various sections of the society.

CHAPTER XVIII

PLACES OF INTEREST

Bundi Town

Bundi, the district headquarters, is situated at 25° 27' N. and 75° 39' E., about 123 miles from Jaipur and 100 miles from Ajmer. According to the Census of 1961, the city had a population of 26,476 persons, showing an increase of 3,779 over the 1951 figure.

The town is said to have been named after Bunda, a Mina chieftain, the grandfather of Jaita, from whom Rao Dewa wrested Bundi in about 1342 A.D. One of the most picturesque towns in Rajasthan, it is situated along a narrow gorge in the hills and is enclosed by walled fortifications with four gateways—the Bhairon gate on the west, the Chaogan gate on the south, the Patan Pol on the east and the Shukl Baori gate on the north. New buildings have sprung up outside the gates. The Civil Lines and the Collectorate, located outside the four walls, give a touch of modernity to the old town. The Circuit House is an imposing structure located on the Kota-Bundi road. Beside the Circuit House are the officers' club, Ranjit cinema and the bus stand. The new building of Government College near Police Lines is under construction. The Azad Park is the only public park inside the town. The municipality has fixed two amplifiers in the park to relay news bulletins in the evening hours. The town possesses a combined post and telegraph office, a jail, a degree college, a higher secondary school for boys, a high school for girls, general hospital and zenana hospital with the total bed strength of 94, *Ayurvedic aushdhalaya* and a veterinary hospital. The town has branches of Rajasthan Bank and the Central Co-operative Bank. The view from the Kota-Ajmer road, which skirts the towns, is exceptionally fine. This point, known as bye-pass gives a full view of the town. The sight is beautiful particularly in the evening hours, when the city is illuminated. People of Bundi usually go up the bye-pass for the evening stroll. At the bend of the road, there is a big map of Bundi which indicates important places in and around the town. Except the Sadar Bazar, the streets are narrow and wind in and out. The main street is paved and runs through the entire length of the town; the shops are built several feet above the ground as there is sometimes a danger of flood waters coming from the Nawal Sagar lake during the monsoon.

Perched on the hill, above the town, is the Hara palace, standing at an elevation of 1,400 feet above sea level and rising above the city in tier upon tier of terraces, overhanging balconies and battlement walls. It presents a striking view.

In and around Bundi there are several places of historical and tourist interests. The principal among them are :—

Chowrasi-Khambon-ki-Chhatri : This memorial is situated near the village of Deopura, a mile from Bundi along the Kota road in the compound of the bungalow formerly occupied by the Prime Minister of the State and presently by the Maharaj Kumar. The three storeys of the building are supported by 84 beautifully engraved stone pillars. It was erected in 1683 A.D. in the memory of Dhabai Dewa, foster brother of Rao Raja Anirudh Singh.

Jait Sagar : This is a lovely lake set in hills only a mile from Bundi town outside the Shukl Baori gate. It was built by Jait or Jhet, the Mina chief, from whom Rao Dewa took Bundi. Nearby is a small *bund* which also was constructed by the Mina chief. Along the *bund* there is an open palace called *Sukh Mahal* having a beautiful garden, where people occasionally go for picnics.

Keshar Bagh : Behind the high walls, about three miles away from Bundi town near Shikarburj, is an old garden called Keshar Bagh. In this garden stand 66 *Chhatris* (memorial edifices) in memory of the kings, queens and princes of Bundi. The earliest is dedicated to Maharaj Kumar Duda, son of Rao Surjan, who was killed in 1581 A.D. while fighting for the Mughals, and the latest to Maharao Raja Bishnu Singh, who died in 1821 A.D. Stone effigies of horses and elephants and, in some cases, of queens, who became *sati* after the death of their lords, adorn these *Chhatris*. The garden is now in a neglected state.

Palace : Throughout Rajwara, which boasts of many fine palaces, the *Bundi-ka-Mahal* is allowed to possess the first rank, for which it is indebted to situation not less than to the splendid additions, which it has continually received; for it is an aggregate of palaces, each having the name of the ruler who built it and yet the character of the architecture is so uniform that it disarrays or fantasies appear only to arise from the peculiarity of the position and serve to diversify its beauties.

While approaching the palace from the Kota direction, the first object of interest is a carving of the horse of Maharao Raja Ummed

Singh. Next is a stone-carving of an elephant, commemorating *Shiv Prasad*, a famous elephant given by Shah Jahan to Rao Chhatrasal in recognition of his loyalty. The palace is approached by a steep ramp leading to two gateways. The second, which is decorated with two great stone elephants, was built at the beginning of the 17th century by Rao Raja Ratan Singh. This gateway is known as *Hathai-pol* and there is an old water clock here. Opposite the gateway is the throne-room, known as *Ratan Daulat Darikhana*, which still houses the throne upon which the infant Ram Singh was installed as king by Tod. Beyond this is the extension of the palace made by Rao Chhatrasal. Near the Chhatarmahal *chowk* is the *Hatiasal*, in which are stored the astronomical instruments of Maharao Raja Ram Singh. Opposite to the *Hatiasal* is a chamber which has beautiful mural paintings.

Returning to the *throne-room* and ascending a flight of steps, one comes to the *Rang Bilas*, a lovely small garden over which towers the *Chitrashala*, surmounted by the *Anirudh Mahal*. The *Anirudh Mahal* was built in 1679 A.D. and was later used as a *Zenana Mahal*. The *Chitrashala*, a pavilion, the walls of which are covered with beautiful paintings, depicting religious, historical, and hunting scenes in soft blues and greens, was built in the first half of the 18th century. A corner of this pavilion is railed off and is held sacred, for, here passed away king Ummed Singh, the saint ruler of Bundi in 1804 A.D.

Phool Sagar : This tank is situated to the north-west of Bundi at a distance of five miles. The tank was constructed in the early 17th century by a concubine of Rao Raja Bhoj Singh, but the gardens below and the waterfall were added 70 years later. The *kund* or stone tank, with two small palaces on its banks and a *chhatri* in the centre, was built by Maharao Raja Ram Singh. At present the palace is occupied by the royal family.

Rani-ki-Baori : At the southern end of the city, outside the walls and across the *Chaugan*, is a famous *baori* (step-well) built by Rani Nathawatjee, widow of Rao Raja Anirudh Singh. It was constructed during the reign of her son Maharao Raja Budh Singh, early in the 18th century. Beyond the *Rani-ki-Baori* is a big tank or *Kund* built in the year 1654 A.D. by a foster mother of Rao Raja Bhao Singh. It is called *Sabiran Dha-ka-kund*. The *baori* and the *kund* both are in a neglected state at present and need much repair.

Shikarburj : When Maharao Raja Ummed Singh abdicated in favour of his son Ajit Singh in 1770 A.D., he could, by Rajput law, no

longer live in the palaces built by the ruler of Bundi. He, therefore, built a small lodge amidst the forest-clad hills near Bundi, where he lived in intervals between his frequent religious pilgrimages. The place was later used as a hunting lodge and came to be known as *Shikarburj*. At present, it is being used by the people as a picnic spot. Nearby are the following places worth visiting: (i) Hanumanji-ki-Chhatri, built by Moharao Raja Ummed Singh in 1770 A.D.; (ii) Chouth Mataji-ka-Mandir; and (iii) Kedareshwarnath Mahadeo temple.

Suder Ghat : The *ghat* and the beautiful edifice thereon were built by Suder Shobhaji, a concubine of Maharao Raja Vishnu Singh, on the bank of the Nawal Sagar Tank in the latter half of the 18th century. People bathe here and use the spot for recreational strolls.

Sukh Mahal : On the bank of Jait Sagar stands an open palace called the Sukh Mahal. It was built by Maharao Raja Vishnu Singh in 1773 A.D. and has a beautiful garden. Near the Sukh Mahal, there is a cliff rising to 1,426 feet above sea level. On its summit is a small mosque which is said to have been built before the Hara Rajputs came to Bundi. It is called after Miran, a Mohammedan saint, whose tomb is at Ajmer.

There are certain temples of historical and archaeological importance located at Bundi. The most important are Charbhuja Mandir; Chouth Mataji-ka-Mandir; Hans Devi Mataji-ka-Mandir; Dadhawantni Mataji-ka-Mandir; Kalyanraji-ka-Mandir and the Lakshminathji-ka-Mandir.

Sun Dome : A spur of the hill, on which the Taragarh palace stands, is surmounted by a very handsome *Chhatri* called the Suraj or Sun dome, the cupola of which rests on 16 pillars and is about 120 feet in diameter.

Taragarh Fort : On the north, above the town and palace, is the famous fort of Taragarh. Crowning the hill 600 feet above the town, it was built by Rao Raja Bar Singh in 1354 A.D. The outer walls were added by Dalil, Governor of Jaipur in the first half of the 18th century when Jaipur established sovereignty over Bundi.

Dablana

This is a village on the left bank of the Mez river, about 11 miles north of Bundi town. In 1745 A.D., a battle was fought here between the Hara Rajputs under Maharao Raja Ummed Singh and a large army sent by Maharaja Ishri Singh of Jaipur, in which the former was defeated. According to the Census of 1951, the village had a

population of 1,582. There exists a government dispensary, a middle school, a sub-post office, a police station and a village panchayat under the Hindoli Panchayat Samiti. The nyaya panchayat of the area is also at Dablana.

Dugari

This village is about 20 miles north-east of Bundi town, having a population of 2,020, according to the 1951 Census. The village was granted in jagir to a younger son of Maharao Raja Ummed Singh about the middle of the eighteenth century, and till the abolition of jagirs, was held by one of his descendants. The village has sub-post office and a middle school. The village is under the Nainwa Panchayat Samiti and has a village Panchayat.

Hindoli

Hindoli, headquarters of the tehsil of the same name, is about 15 miles north-west of Bundi on the road to Deoli. The village has a population of 3,316 according to the 1951 Census. The village is situated at the foot of low hills, on one of which stands a palace built by Pratap Singh, a member of the ruling family, in the middle of the 17th century. To the north of the town is an artificial lake about one square mile in area. It is called Ram Sagar after a Mahajan, Rama Saha, who constructed the embankment about 500 years ago. At the north-eastern extremity of the lake is a group of cenotaphs, all dating to the 17th century. There are some beautiful temples in and around Hindoli. The main ones are dedicated to Shri Laxminathji, Shri Charbhujaji and Kalyanraiji. The village is the headquarters of the Community Development Block. It has its own police station. The village has a higher-secondary school, a primary school, a family planning centre run by the Panchayat Samiti and an extra-departmental sub-post office.

Kapren

This village, which is an important grain market, is situated at a distance of 37 miles from Bundi and is three miles from Kapren railway station on the Western Railway having a population of 2,849, according to the Census of 1951. It is connected with Bundi by a road which is 37 miles long of which 25 miles is metalled and the rest un-metalled on which buses ply in fair weather. Under the former Bundi State administration, it was a first class Jagir. The village is under Keshoraipatan Development Block and has a village panchayat. The nyaya panchayat of the area has its headquarters in the village. The village has a small allopathic dispensary with facility for two

indoor patients, a middle school and a branch post office. The nearest police station is at Keshoraipatan, 10 miles away.

Keshoraipatan

Keshoraipatan is the headquarters of the tehsil of the same name and is situated at 25° 17' N. and 75° 57' E. on the northern bank of the Chambal, about 12 miles from Kota and 22 miles south-east of Bundi.

The place is very ancient and was apparently settled as far back as Epic times. The surrounding jungle is said to have been known as *Jambu karan*, because of the abundance of *jamun* trees and jackals. An ancient name of the town is *Rantideo Patan*, after Raja Rantideo, chief of Maheshwar and cousin of Raja Hasti, founder of Hastinapur. There are inscriptions on a couple of *sati* memorials on the bank of the river, which bear the dates of 35 and 93 A.D. respectively. It is believed that, long before this period, one Parasram built the *Jambu Margeshwar* or *Keshwar* temples, sacred to *Mahadeo*. The building was reconstructed in the time of Rao Raja Chhatrasal, who also constructed the famous temple of Keshorai. This temple contains an image of Keshorai, a name for Vishnu, and attracts large crowds of worshippers. It does not, however, possess any great architectural beauty and is in any case marred by successive coats of whitewash. There is also an underground Jain temple at Patan, the sculptures of which are dated as belonging to the 7th century A.D. The 1961 Census categorises Keshoraipatan as a town with a population of 4,401. The figure for 1961 shows an increase of 950 over that of 1951. The town is the headquarters of the Community Development Block and has also a Municipal Board. The town has a hospital with facility for 4 indoor patients, an extra-departmental sub-post office, a high school, two primary schools and a police station. A weekly market is held on Saturdays when people from the nearby villages come to dispose of their surplus and buy the other necessities.

Lakheri

This town is situated at a distance of 44 miles from Bundi and is on the Delhi-Bombay main line of the Western Railway. There is a mound at *Ishwar Nagar* in the heart of the town, which from east to west, covers a distance of about three furlongs. The cement factory quarters are built over the western part of the mound and, while digging the foundations, a pot containing 147 coins of the Tughlaq dynasty was found together with fragments of Buddhist and Jain sculptures. Undoubtedly many such treasures lie underneath in the area.

Lakheri is the second largest town of the district with a population of 13,724, according to the 1961 Census. This represents an increase of 712 over the 1951 figures. The town has a cement factory, a police station, a sub-post office, a high school, three primary schools, a dispensary provided by the cement factory, with facility for 26 indoor patients, an ayurvedic dispensary and a Municipal Board.

Nainwa

The town lies in the north of the district at 25° 46' N. and 75° 51' E., about 42 miles from Bundi. The town is surrounded by a wall and there are three tanks nearby. The largest of these, Nawal Sagar, is said to have been built by a Solanki Rajput, Nawal Singh, in 1460 A.D. There is also a beautiful but small palace.

According to the Census of 1961, the town had a population of 6,862. The town is the headquarters of Sub-Divisional Officer and the Community Development Block and has a police station, a government hospital with facility for four indoor patients, a Jain dispensary, a family planning centre run by the Panchayat Samiti, two primary schools, a high school and a sub-post office.

Rameshwaram

This is a picturesque spot about nine miles north-west of Bundi at an altitude in the thick forests of the valley between two mountain ridges. It has a great religious importance because of the existence of the Shri Temple here. There is a waterfall which streams down from a height of about 200 feet on a group of *Shiv lingas*. Nearby is a cave in which a *Shiv Linga* was discovered about five hundred years back. Its beauty is that the *Shiv linga* is naturally carved out of a rock. Outside the cave, there is small crevice, in which there is a rock formation in the shape of the teats of a cow. A fair is held at this place every year, which is attended by thousands of Saivites.

Talera

This is a small village situated on the Bundi-Kota road and had a population of 358 during the 1951 Census. The village is the headquarters of the Community Development Block and the tehsil. The village has a family planning centre, a sub-post office, a middle school and a police station.

Talwas

This is a small village situated on the Nainwa-Bundi road having a population of 937, according to the 1951 Census. Above it, is a

fort known as Ajitgarh-ka-Qila. It was built by Rao Ajit Singh in the year 1863 A.D. The fort is now in a neglected condition. The village has an ayurvedic dispensary.

Sathur

This is a small village situated about six miles from Bundi towards Deoli. Certain ancient remains have been discovered at Sathur, which date back to the period of the Mahabharata. A temple here, *Rakta Danti-ka-Mataji*, is held sacred by the Kanjars, a tribal community. A fair is held here every year when Kanjars from the nearby villages gather together to worship their deity.

APPENDIX

REVENUE UNITS

The following statement shows the actual location of *Girdawar* circles and *Patwar* circles in various tehsils of the district :—

S. No.	Tehsil	<i>Girdawar</i> circles	<i>Patwar</i> circles
1.	Keshoraipatan	1. Keshoraipatan	1. Keshoraipatan 2. Chitawa 3. Soonagar 4. Bhiya 5. Radi 6. Lesarda 7. Maija 8. Karwala
		2. Kapren	1. Kapren 2. Arila 3. Ardana 4. Arnetha 5. Balkansa 6. Dolar 7. Ajanda 8. Roteda 9. Sarsala
		3. Gandoli	1. Gandoli 2. Kodakya 3. Barana Jhaliji 4. Gotheda 5. Jaithal 6. Khorpura 7. Higonya 8. Notada 9. Borda Kaghian
		4. Lakheri	1. Lakheri 2. Baswada 3. Badakheda 4. Lawan 5. Dehikhhera 6. Baranaghata

S. No.	Tehsil	Girdawar circles	Patwar circles
			7. Utrana 8. Dhagaria 9. Papri
2. Talera	1. Talera		1. Talera 2. Bajad 3. Tirath 4. Dehit 5. Notada 6. Ladpur 7. Sunwasa
	2. Barudhan		1. Barudhan 2. Aktasa 3. Gumanpura 4. Alfanager 5. Namana 6. Lothcha 7. Anthda
	3. Dabi		1. Dabi 2. Ghanesar 3. Lachmipura 4. Lamba Khoh 5. Guwar 6. Govindpur 7. Babdi
3. Bundi	1. Bundi city		1. Bundi City 2. Deopura 3. Sathur 4. Badodiya 5. Thikarda 6. Bhuron Pura Antri
	2. Khatkar		1. Khatkar 2. Khyavada 3. Delunda 4. Raithal 5. Bambori 6. Matoonda 7. Bheron Pura Oka 8. Farbalapura

S. No.	Tehsil	Girdawar circles	Patwar circles
		3. Silor	1. Silor 2. Ramnagar 3. Gudhanathavat 4. Ramganj 5. Neemka Khera 6. Magal 7. Dolada 8. Lalpura
4. Nainwa		1. Nainwa	1. Nainwa 2. Badhola 3. Sisola 4. Dudhar 5. Khanpura 6. Suvanya 7. Dhanoogaon 8. Bambooli 9. Rajlavata 10. Gambhira 11. Phooleta 12. Baman-Gaon.
		2. Dei	1. Dei 2. Bansi 3. Sadedda 4. Gudha Sada Vartiyan 5. Dhokoon 6. Bhajneri 7. Gudhadeoji 8. Roteda 9. Dhadoon 10. Basoli 11. Jaitpur 12. Pipalya
		3. Karwar	1. Karwar 2. Manpura 3. Samidhi 4. Balapura 5. Kethooda 6. Mani 7. Antarda

S. No.	Tehsil	Girdawar circles	Patwar circles
			8. Sahan
			9. Jarkhoda
			10. Khajoori
			11. Talwas
1. Hindoli	1. Hindoli		1. Hindoli
			2. Umar
			3. Kachola
			4. Cheta
			5. Tokda
			6. Dhovda
			7. Medhi
			8. Dawri Pech
	2. Dablana		1. Dablana .
			2. Alod
			3. Cothada
			4. Jajawar
			5. Badgaon
			6. Ram Chandraji-ka-Khera
			7. Ronija
			8. Sanwatgarh
	3. Basoli		1. Basoli .
			2. Owen
			3. Kheenya
			4. Chotra
			5. Thana
			6. Badanya-gaon
			7. Negarh
			8. Vijai

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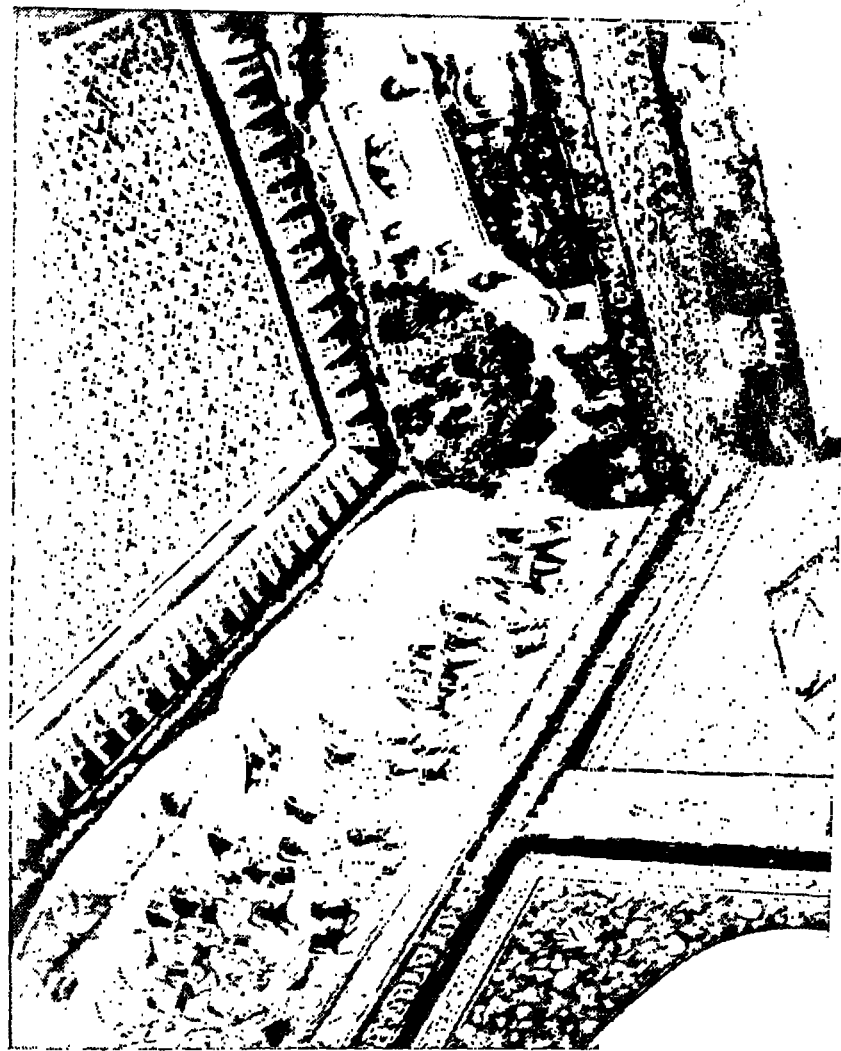
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ERRATA

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8	Footnote	G. S. Pwi	G. S. Puri
28	36	Kishorai Patan	Keshorai Patan
29	Footnote 3 line 2	extent	extant
35	Footnote 3	A. B. N. Habibullah	A. B. M. Habibullah
50	Footnote 5	Shyamlal Das	Shyamaldas
82	3 from the last	no	on
255	Last	Telera	Talera

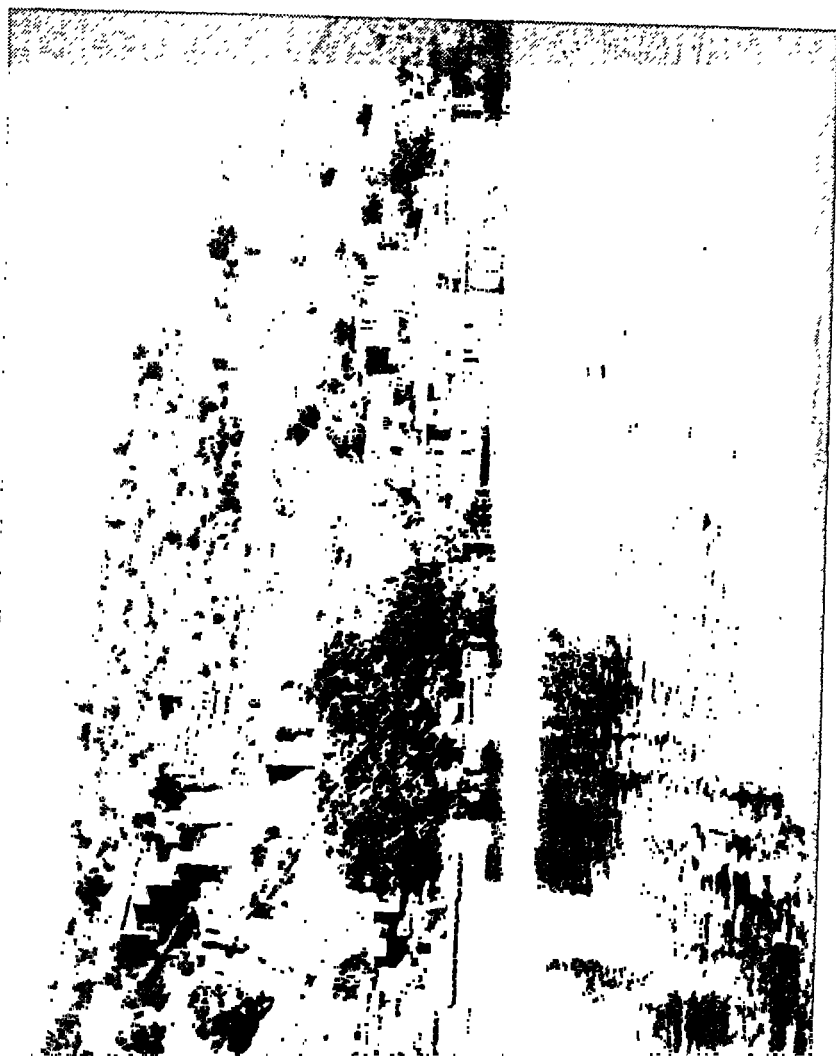
PLATES



A specimen of Bundi paintings



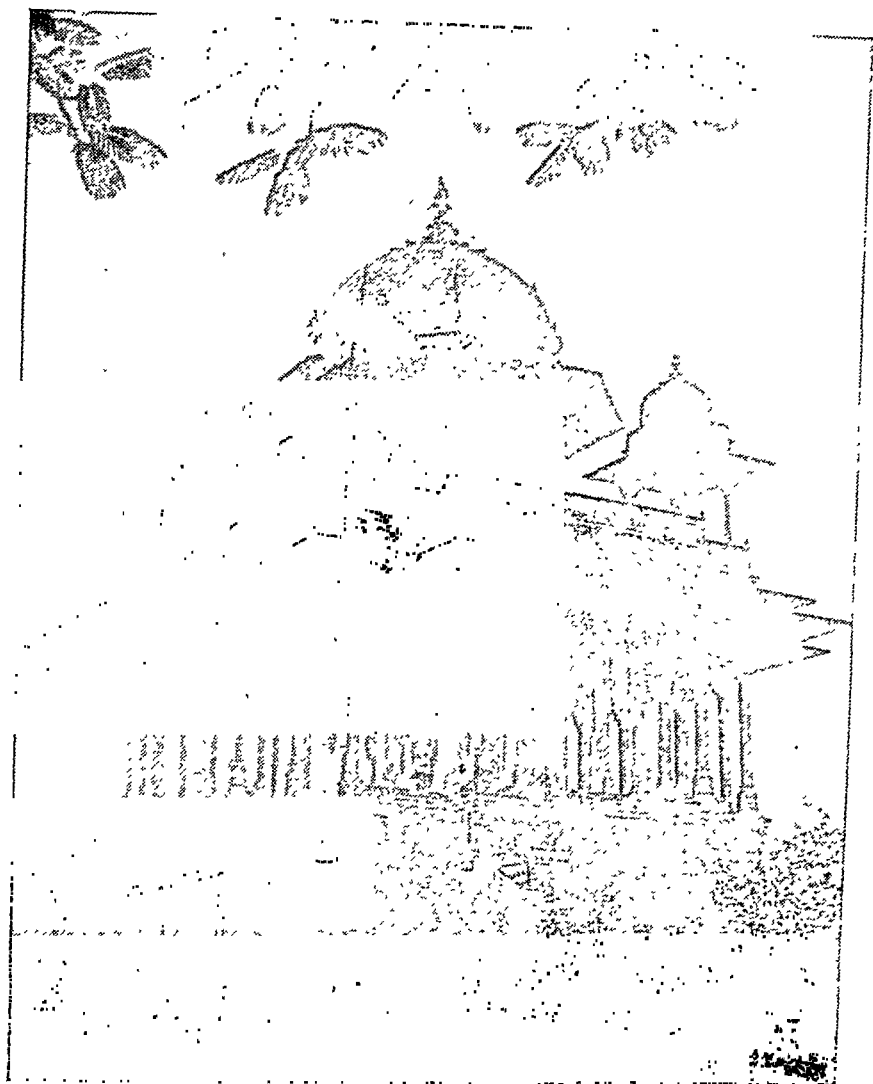
Another specimen of Bundi paintings



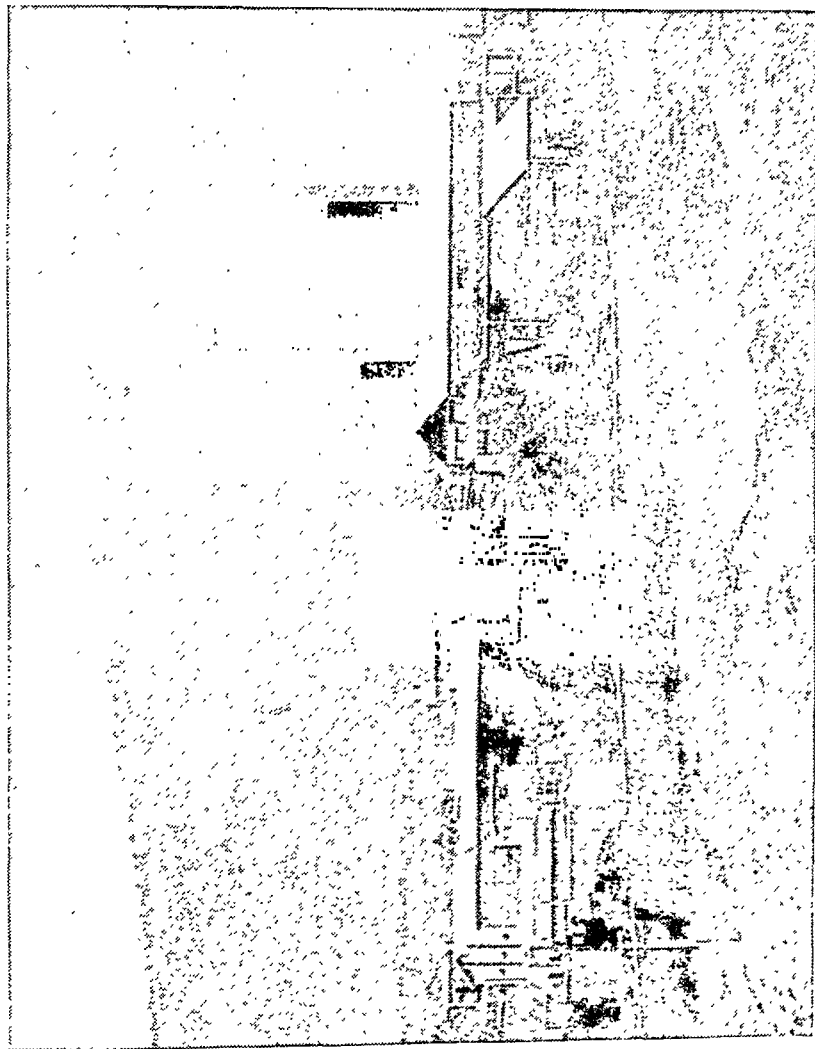
Bundi city palaces overlooking the Naulakha talab



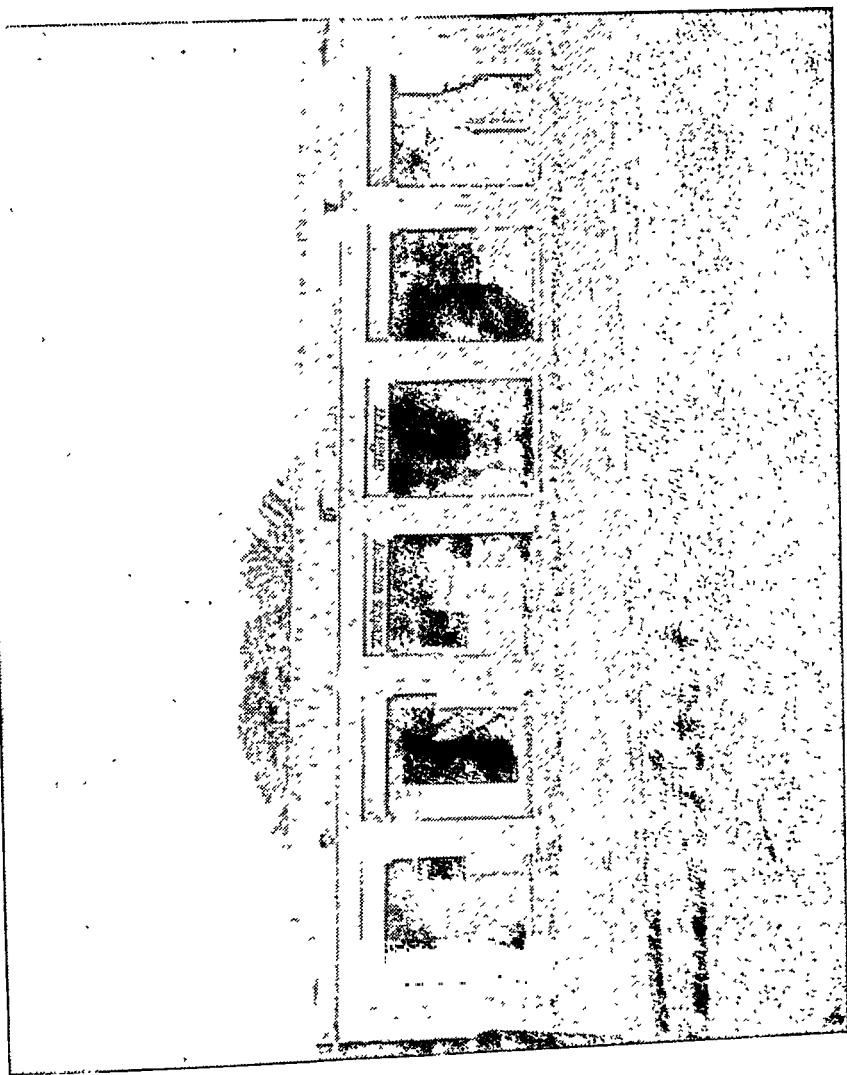
Bundi town as seen from the by-pass



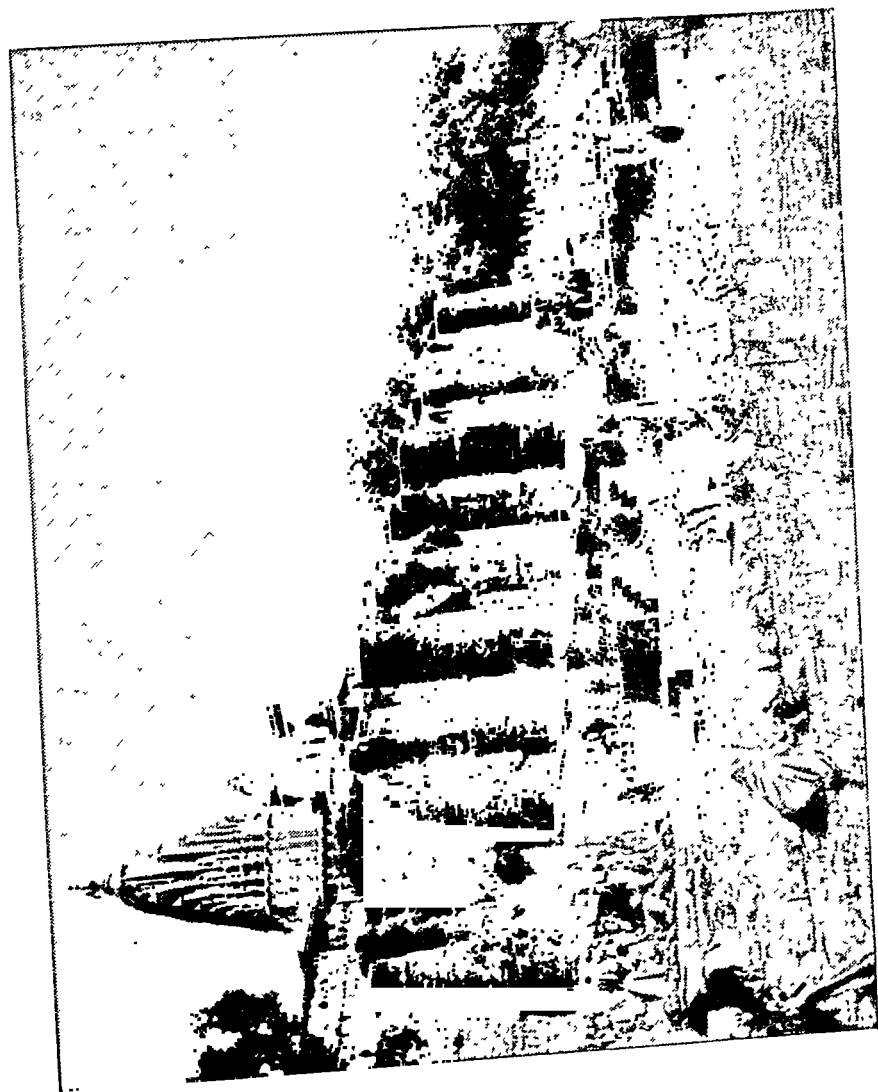
Chaurasi-Khambhon-ki-Chhatri, Deopura



Lakheri Cement Factory



Primary School, Jamitpura, Panchayat Samiti Talera
(Total cost Rs. 3,000/-, Shramdan contribution worth Rs. 2,000/-)



The Ganesha temple overlooking the Chambal at Keshoraipatan